

# Christianity — and Life

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Vol. 39

FEBRUARY, 1933

No. 2

## Features

### Measureless Wealth

A. Z. Conrad, Ph.D., D.D.

### Christianity and the Power of the Air

Bishop H. M. DuBose, D.D., LL.D.

### A Theory Still Unproved

Professor Leander S. Keyser, M.A., D.D.

### The Atonement

Clarence True Wilson, D.D., LL.D.

### Unrecognized Evidence of the Virgin Birth

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### The Triumph of the Defeated

C. H. Buchanan, D.D.

### The Blood of Jesus

John A. M. Ziegler, Ph.D., D.D.

### Two Natures in Jesus Christ

Hoyt F. Hill, D.D.





# CHRISTIAN FAITH AND LIFE

Combining the Bible Champion and the Essentialist

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# Christian Faith and Life

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Volume 39

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## EDITORIAL

### A Word from Dr. Munhall

I AM quite well acquainted with CHRISTIAN FAITH AND LIFE, under the different names by which it has been called. It has always advocated right things, in the right way. I have personally known nearly all the men who have been editorially connected with it. It has a fine editorial corps now, and I am glad to be associated with them. It has been impossible for me to contribute anything, editorially, for this number of the magazine. I sincerely hope the subscribers of *The Methodist* will be pleased with the merger we have made. We believe they will be.—L. W. MUNHALL.

From one of our Old Subscribers: I am now retired but I feel I must still have CHRISTIAN FAITH AND LIFE come to my study. I think it is a tower of strength and encouragement to all who want to keep in line with God's revelation to man.—Dr. F.

### Adjustment of *The Methodist* Credits

CHRISTIAN FAITH AND LIFE has taken over *The Methodist*, that loyal Fundamentalist periodical, published for a number of years by Dr. L. W. Munhall, at Philadelphia, Pa.

Every subscriber of *The Methodist* who now has credit for that periodical will receive credit on our books for a like amount, and will receive as many issues of CHRISTIAN FAITH AND LIFE as his credit will entitle him to on the basis of our \$2.00 per year subscription rate, allowing a full month credit for each fraction of a month due.

Those who were subscribers to both *The Methodist* and CHRISTIAN FAITH AND LIFE will receive an extension of credit on our books to cover the full amount of their credit with *The Methodist*.

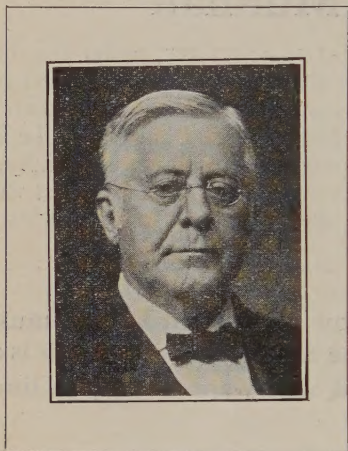
If any one should feel that a mistake was made in the adjustment of his credit please write us at once and advise us what is your understanding of credit due. Yours is only one account for you to consider. We will have many hundreds of accounts to adjust. We want every subscriber to *The Methodist* to feel that he has been generously dealt with.

All communications, and all remittances for subscriptions, should now be addressed to CHRISTIAN FAITH AND LIFE, Reading, Pa.



## Two New Associate Editors

**B**ISHOP Horace M. DuBose, D.D., LL.D., has been our enthusiastic friend since this magazine was launched two years ago, and if the many kind letters we have received, speaking in highest terms of the appreciation of his contributions are a criterion our friends will be glad to know that the Bishop, in a hearty letter, gladly assumed the responsibilities of one of our Associate Editors. Our readers will now find his contributions in the editorial department of this magazine.



Bishop H. M. DuBose

For a fuller account of the labors of the Bishop we refer our readers to the January, 1931, issue, page 6, from which we appropriate these sentiments. We find there that in his early life he systematically pursued courses in the classics and science, particularly that of geology, biology, and ontology, and in middle life began seriously the study of archaeology which finally lead to his making a specialty of Biblical archaeology.

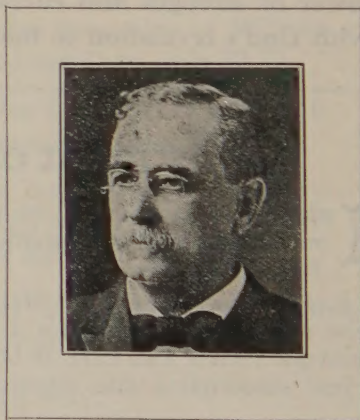
He visited the chief centers of Bible antiquity in the ancient orient. He was the editor of *The Methodist Quarterly Review* before he was elected Bishop in the Methodist Episcopal Church, South, in 1918. As an ecclesiastical leader he is at once a brother and a statesman. He never pussyfoots. He stands four-square. Where others hesitate, he acts. **CHRISTIAN FAITH AND LIFE** is honored to have the support of this great man.

He has written a number of books, some of them on literary subjects, verse, fiction,

and essays. Others are religious, biographical, and discussional titles, as *A Supplemental History of Methodism*, *Life of Asbury*, *Symbol of Methodism*, *Consciousness of Jesus*, *Crisis of Criticism*, and *The Bible and the Ages*.

### Leander W. Munhall, M.A., D.D.

**I**T is a great pleasure to us to announce to our readers that Dr. L. W. Munhall has consented to become an Associate Editor of this magazine. This hero of the Faith is now 90 years old, and as was said of another great man, "his eye is not dim, nor his natural force abated." As late as at our last holiday season he preached and lectured very acceptably two and three times daily in Cincinnati, Ohio. He is a man with a remarkable record. One has said of him that "in his eighty-eighth year he has more vim and drive than hundreds of youngsters yet in their early twenties." That was nearly two years ago. He is the same today. The photograph from which the engraving below was made was taken several years ago.



Dr. L. W. Munhall

Dr. Munhall is of Irish ancestry. When the Lord called him to quit dentistry and enter the ministry it was the ministry of Evangelism. Our good friend, Mr. Charles Haddon, Haddonfield, N. J., several years ago wrote an "appreciation" of Dr. Munhall which describes him and his activities so well that we feel impelled to quote what he said of him in 1929—nearly four years ago. All of this, and more, applies to Dr. Munhall



today except that he has now reached the ripe age of 90 years. We quote:

“ONE of the most remarkable men today is Dr. L. W. Munhall, a minister in his middle '80's, still hale, hearty and virile. His mind is in full vigor. He is one of the clearest speakers and writers in the Church. He is a devoted Evangelical and is able at all times to give a reason for the faith that is in him. A synopsis of the achievements of his life presents an impressive total.

“Dr. Munhall has been doing the work of an evangelist sixty years, and is still at it, and therefore the Dean of the school. He has conducted more than 500 campaigns, in which more than 200,000 persons have been Scripturally converted. His meetings were nearly all union of the churches. He has conducted fourteen campaigns in Boston alone, the first one fifty-two years ago, a year following the first one by Moody and Sankey. He was on the committee that brought Moody and Sankey together, and was present when they were introduced. He has conducted campaigns in nearly every city of the United States, and some beyond the sea. He crossed the plains when the Indians and buffalo were yet roaming them, and preached to the cattlemen and miners along the Rocky Mountain range. He has crossed the plains twenty-six times and preached all the way from Mexico to Alaska. He has a “Confidential Talk” to young men that he has given many times, and as a result more than 36,000 young men, a large percentage of whom were college students, were converted to Jesus Christ. He conducted the Joseph Cook lecture course in Boston three times. He has a lecture sermon entitled the “Book of Books” that has been given nearly 800 times. He gave the substance of it on the evening of November 10, 1929, to the students of Pennington Seminary, at the request of Headmaster Green, who heard it when a teacher in the West Chester Normal School and he said of it: ‘To me it is the most remarkable presentation of the nature and truth of that Greatest Book that I ever listened to, and I will be delighted to have our boys hear it.’ He gave this address fourteen times in Boston, five times in Tremont Temple.

“The first Bible Conference ever held on this continent was organized in Swampscott, Mass., in July, 1876. Dr. Munhall was a charter member, and is the only one yet living. He assisted Mr. Moody in his Bible

Conferences in Northfield and Chicago. He helped organize Winona, Ind., Bible Conference and organized and directed the Sea Side Bible Conference, the largest of them all. He taught the Ocean Grove Bible Class for eight years when it was the largest of its kind in the world. He has traveled about 1,300,000 miles.

“If Methodism were still preaching the Gospel it taught in those other days, building upon the same conception of and confidence in the Bible, and glorifying the same divine almighty Christ, it would not be recording a decline in membership and a shortage of nearly a million dollars in World Service.”

Dr. Munhall received his M.A. degree from the Chattanooga University; his D.D. degree from both Taylor University and University of New Orleans. He took part in 33 engagements in the Civil War in three years. He is the author of a number of books that had a large sale, among them: *The Highest Critic vs. The Higher Critics*; *The Lord's Return and Kindred Truth*; *Furnishing for Workers*; *Breakers! Methodism Adrift*.

## “God” in 60 Languages

ALL tongues know a supreme being under one name or another. Here are some examples: Albanian, Peredina; Arabic, Allah; Aramaic, Elatr; Assyrian, Ihe; Basques, Lesne; Bohemian, Buh; Bosnian, Bogn; Breton, Done; Bulgarian, Eotz.

Catalan, Deu; Checho, Buh; Chinese, Joss; Creole, Godi; Croatian, Bogn; Danish, Gud; Dutch, God; Egyptian, Osiris; English, God; Esquimaux, Godib; Finnish, Jumale; French, Dieu; Gaelic, Dia; Galician, Bog; German, Gott; Gothic, Guth; Greek, Theos; Hebrew, Elohim; Hebrew (old), Jehovah; Hindoo, Vishnu; Icelandish, Gno; Indian, Manitou; Irish, Ozsi; Italian, Dio.

Japanese, Drum; Lapp, Jukel; Latin, Deus; Lithuanian, Dievas; Maltese, Alla; Manx, Jee; Moorish, Allah; Norwegian, Gud; Persian, Goda; Piemont, Iddson; Polish, Bob; Portuguese, Deos; Rumanian, Dumden; Russian, Bohn; Ruthenian, Bohn.

Serbian, Lory; Slavish, Bog; Slovak, Erz; Sorbian, Boh; Spanish, Dios; Suryam, Gado; Syrian, Eloatr; Swedish, Gud; Turkish, Allah; Ukrainian, Bohn; Wendish, Bogn; Walloon, Duro.—*Pathfinder*.



## Measureless Wealth

IN Second Corinthians, chapter three, verse five, we read: "Our sufficiency is of God." This key unlocks the door to the power room of the illustrious life. This is the password to the inner council chamber from whence emanated utterances full of majesty. Mystery and miracle vanish when we read the old phrase. It explains courage in the midst of frightful perils. It explains quiet in the presence of the tempestuous; victory wrested from impending defeat; complacency in tribulation; freedom in bondage; joy in spite of physical anguish; hope in the face of repeated disappointment; clear vision in the midst of darkness and advance in the face of a hindering hell.

It ought to silence the boaster and put to shame the assumption, to read these words of the hero of first century of Christianity. Self-conquest is always illustrious. There are no commonplace scenes or experiences in campaigns conducted within.

This man had gained victory over self and selfishness. He arrogated to himself no glory for the achievements unexampled for their influence on human destiny. His index finger pointed ever upward. His prayer concluded as every true Christian's prayer ought to conclude, in thought if not in word: "and the glory shall be thine alone."

He had been writing of his own honesty of purpose and rectitude of life. Lest he should be misunderstood he emphasizes his repudiation of all self-glory or self-praise. Neither must he be understood as pretending to superiority. His successes were due to a wisdom and power beyond and above the reach of the natural heart. "Our sufficiency is of God." All that has been contributed has been first given. We have been but stewards of the manifold grace of God.

As disciples with boundless tasks and immeasurable possibilities let us draw the life-giving power of the truth into our hearts.

The Religion of Jesus is a realm of abundance. The Gospels abound in terms indicative of the exhaustlessness of the Christian's resources. The word sufficiency is a representative word.

One of the first things we learn when we begin an independent career in this life is that we are hedged about on every hand with huge barriers. Our boundary lines are in

painful proximity to us. Our ambitions make us restless within the confines and we search for power to demolish or surmount all barriers. Our wants are unsatisfied. Our desires are ungratified. We are ever seeking the thing we have not. Scantiness rather than abundance seems to us to be the law of nature. We advance with wistful eye and eager outreach of hand. No treasury of the natural world seems adequate to the demands upon it. We receive only to be tantalized with the thought that we have but secured samples, and not sufficiency. The money devotee toils unremittingly with disappointment that accumulations are not more rapid and more abundant. The pleasure seeker finds the exertion required to extort from nature her secret sweetness far greater than the pleasure secured.

Nature is not prodigal or profuse in her gifts. Mother earth requires the pleading of painful toil before she will unlock her doors and send food for the hungry and clothing for the destitute. The field must be plowed, the seed sown, the weeds subjugated, the sickle thrust in. There is no such thing as plenty without perspiration.

In the social world we fare but little better. You have only to come to a condition of want to ascertain how few the friends are who are large hearted, and whose treasury of affection is characterized by fullness or abundance. One may be very optimistic and yet if not totally blind to the truth, he must see that leanness and narrowness are the rule and largeness and fullness the exception.

The meager portion of praise often grudgingly given is withdrawn on the least pretext. Those who seek their sufficiency in the world will inevitably end life under a cloud and with scanty possessions. American rapacity ought to have a check put upon it by the conspicuous illustration afforded by Columbus, of the folly and foolishness of looking to this world for abundance of anything whatsoever. The capriciousness of popular opinion, the parsimoniousness of high courts and the populace as shown in the last years of the life of the great discoverer, ought to cause every man to stop short in his race for wealth, fame, honor, yes for worldly sufficiency of any kind. The year 1492 witnessed two events of prodigious significance. One was the discovery of the New World by the



courageous Genoese navigator whose intrepid daring and unexampled persistence none can question; the other was the withering philippics of the famous Florentine Friar, Savonarola. In each case we have a good opportunity to see what confidence can be placed upon this world for satisfying sufficiency of any kind.

One year after the successful voyage of Columbus the Courts of Europe showered honors upon him as though he were a God. The very powers that were too busy to give him a hearing, when he appealed to them previously for their approval and assistance, now offered every honor in their power to give. Those who had looked upon him as a foolhardy adventurer, now sought opportunity to attest their confidence and hailed him as the prince of discoverers. The Court of Spain felt that in complimenting and adorning and conferring treasure upon the hero of the age, she was doing herself the greatest honor possible. Who would not have said then, that with fame and wealth and position and high titles, this man's glory must be full and final?

How little you can tell of a life by reading one short chapter of it. True there are some chapters in life significant as determining all the rest. But as to worldly honors or position or wealth a single chapter is most deceiving. Had the record closed with Columbus' first return to Spain he would have been borne to sepulture amid the acclamations of multitudes and kings would have bowed over his bier. Ten years later, accused of crimes never committed, hissed by the multitudes who had shouted his praises, mocked by the Courtiers who had envied him, he repined at Valladolid and after fruitless effort to gain recognition and secure his rights he made his will, of things he had no title to, though he claimed them as his right, and with a few relatives about him he left an ungrateful world.

Is it possible that ten years can so effectually obliterate memories of noble daring and righteous doing that a whole nation will ignore the departure and men of letters seem unconscious that the ashes of a great one are being committed to rest? Even so it is. This man died without the slightest recognition from a single contemporary writer, none having taken the trouble to make mention of his death. Unwept, unhonored and unsung, he closed his eyes on a world for which he had done more, than any man of the century in which he lived. The only sufficiency this

world ever gave him was a sufficiency of disappointment, calumny and abuse.

Meanwhile Savonarola, having gone from his native town Ferrara, where he was indeed a prophet in his own country and without honor, to Florence where Lorenzo the Magnificent held court and controlled like a tyrant. With irresistible eloquence Savonarola portrayed the sins of the high court and the guilt of the tyrannical ruler. He seemed as one about whose person God threw a sacred spell and a fortress of protection. While the axe of the executioner was rarely dry and every page of history incarnadined with noble blood, he escaped. The thunderbolts of righteous wrath were hurled against the palace and made the strongholds of regal iniquity tremble. We read with amazement his reply to the five men deputized by Lorenzo to demand that he be more moderate in his utterances. He answered: "Tell your master, that although I am a stranger in Florence and he Lord of Florence, yet I shall remain and he depart."

He changed this pleasure loving city completely. From wild dissipation it changed to serious contemplation. All classes looked upon him as an inspired prophet. He was revered almost as a deity. Even at the beginning of 1498 everything seemed in his favor. None dared openly oppose him. His power was well nigh immeasurable. Before the four seasons had passed we see this same man pelted with stones, hooted at by the mob, and later lead out to execution. How unsatisfying a commendation which can be changed by a mere breath of the wind to unjust condemnation.

Wall Street, New York, is the scene of more transformations than any other spot on the American Continent. If you would know the folly of depending on professed friends and acquired fortunes for sufficiency follow for one short year the fortunes of men whose lives are consumed by the fires of the Exchange Floor.

The King of Wall Street dares, dines, declines, despairs and dies. A family lived in affluence on Madison Avenue in the beginning of the year 1885, and at the end of the year the father had died a suicide, a renegade son was in prison and two daughters were sewing to support an invalid mother. These cases you say are extreme. They are illustrations of thousands. They are repeated in kind if not in degree in the life of every one who looks to this world for sufficiency. Great



as it is the whole world has not in it enough to satisfy the deep cravings of one immortal soul. Though the sun of success never dims with you, and though you go on from step to step advancing with scarcely a falter or a fall, yet you have no sufficiency. You will be increasingly impressed with this world's narrowness, and its emptiness.

#### God's Abundance

In marked contrast with all this is God's abundance. The very moment an individual becomes possessed of saving grace and the bounties of God through salvation the eyes are open wide with wonder at the marvellous abundance of all that God has and we are overawed at the munificence of his giving. When you open the door of spiritual privilege you enter the realm of abundance. Enough and to spare is the rule. There is a limitlessness that is quite overwhelming. I open the Gospels to read such words as "all," "uttermost," "whosoever," "whatsoever," "abundance," "efficient," "everlasting," "eternity," "more than conquerors," "abound" and scores of such words.

Everywhere else we meet limitations; here we are in a place without boundaries, time without limit, with inexhaustible abundance. It is a condition in which all increase is by giving and rapidity of dispensing is the one and only measure of increasing capacity to receive. At the very outset the sinner is invited to a feast where there is enough and to spare. He is offered forgiveness which cancels and covers all his guilt. There is no remnant unprovided for. The atonement is sufficient for the sins of the whole world. Salvation for the individual is not partial but total. There is no limit.

No man is ever half saved. The instant conditions are fulfilled he is saved to the uttermost. Everything connected with the heavenly kingdom is after the same manner. It is all or nothing. The whole heart is liberated or it is totally in bondage. One spot uncleansed means an entire soul despoiled. Entering upon the Christian career there is no want of power to keep the soul right before God. There is no lack of food for spiritual invigoration. No want of assurances and encouragements. Poverty stricken Christians are never such because supplies are withheld but only because they are not received.

Limitations everywhere else but not in the religion of Jesus. Now, is it not perfectly apparent that entering such a realm of truth must exercise a powerful influence upon the

soul to develop it and produce true greatness? It is absolutely unthinkable that a Christian should become narrower by accepting God's abundance through Christ. A limitless environment with unmeasured privileges and possibilities will necessitate increased capaciousness of soul. Every force and faculty of man must inevitably enlarge when in the realm of the Christian religion.

This realm of abundance will tend first of all to soul extensivity. Selfishness will give place to healthful altruism. The outward look will be followed by the outward reach. Affections and interests will extend until the world will be touched at every point by them. Life will become cosmopolitan rather than provincial. "The world is the field." This is true of no other than the Christian heart and life.

Expansion of intellect sensibilities and will is the product of consecration to Christ. The abundance of truth leads the heart out in a thousand channels which remain undiscovered to the unbeliever. A vast realm of the most exalting and inspiring truth is undiscernible to the natural man. This is partially illustrated in a lower sphere. The farmer will see in a rocky and rugged mountain district only a great waste, while the artist will go into ecstasies over the loveliness of the prospect presented. A civil engineer riding through a country observes especially the general contour and mentally contemplates the cost of various constructions. A botanist looks at the flower as possessed of so many parts and instinctively proceeds to classify and label. The florist is impressed with form and colour and general effect.

The Christian comes to see a new truth in every object and in every direction avenues are open which emphasize to his mind the abundance of truth, and in humility he takes the seat of the student and sits at the feet of the master to learn.

Greatness is never determined alone by extensivity. Expansion without intension is merely an inflation. Inspiration while indefinitely expanding, intensifies as well. Extension with intension is the law of Christian progress. Thought is not only enlarged but made more definite and more powerful. Right here again we are impressed with the abundance of God. *What he enlarges he fills.* He extends the area and at the same time increases the productiveness.

Many a farmer has enlarged his borders without increasing his wealth, because en-



largement has not been accompanied with corresponding productiveness. He has extended but sacrificed what he already possessed. This God never does. No soul is made capacious save by a law of infusion. It is by crowding out through incoming abundance that the soul is enlarged. It is God's sufficiency alone that can do this.

#### Requisition the Measure of Need

How much is a sufficiency? That is determined entirely by requisition. You must know what God requires of you in order to know how much will suffice. Not that something is expected of every created object, otherwise creation would be purposeless, and that we can not for a moment accept if we believe in an omniscient God. The fact that you and I are here is reason enough for us to ask why? When I know the demands God makes upon me then I know what a sufficiency is.

In order to know this I must go to the "law and the testimony." The Table of the Law establishes the fact that God demands of me that I overcome evil. My sufficiency must therefore be adequate to every extremity induced by temptation. We have only to undertake to overcome evil, to know its terrible power. We are apt to think our temptations unnaturally severe. There are very few who are seeking ascendancy over every evil influence and who are honestly fighting against the forces of temptation, who do not feel that their own nature is unnaturally depraved and the solicitations to vice are more difficult for them to meet than are the temptations of their friends and associates.

No ordinary equipment will at all suffice to withstand the onsets of evil. Every man and every woman has a tempter. Solicitations to evil doing are experienced by every mortal man. There are wide differences in the strength of these temptations. They take us when we are off our guard. They attack us when we have withdrawn especial defenses. They come upon us in unexpected ways and before we can throw out our lines of defense we are under a withering fire and succumb or raise a flag of truce unless happily we have a sufficiency which is incapable of successful surprise.

If God expects me to overcome evil and to enter the superheated furnaces of temptation, enter them and come forth without the smell of fire upon me, then surely my sufficiency must be extraordinary. Every kind of

equipment has been tried by man to prepare him for the allurements of the tempter. One vulnerable point like that in the armor of Achilles will admit the arrow to pierce and poison. When we read the righteous requisitions of God and then reflect upon our weakness and ignorance how natural to cry out, "Lord, who is sufficient for these things?" I would not wonder that men should hesitate to fulfil duty and keep the commandments of God if they were obliged to depend upon their own endowments or acquisitions from the world for their efficiency.

We are responsible for impulses. These indeed are the moral emergencies of life and if we have not a sufficiency to meet them all, our equipment is not complete and we are never safe. Unless we are superior to the combined forces of evil, though they attack us from an ambuscade we will never be able to overcome evil. We will not be let alone. We will be tempted and tried constantly. But this is only the negative side of the question. Life is robbed of its joy and deep pleasure when all strength is expended on defense. It is progress that inspires. Aggressive achievement is indispensable to true joy. No man is happy while in a conscious declination. Dissipation is not happiness. Degeneracy is necessarily painful. *A living death is a protracted agony.*

#### Growth

God demands *growth*. Construction is indispensable to the approval of the divine architect who has provided plans and specifications. This is the positive side of life and the bright side. The childishness of men and women is pitiable. It appears always when pleasure is preferred to progress. Nobleness, greatness is never attained by the votaries of pleasure. We look with contempt upon those who know the worth of character and yet never strike a blow to construct worthily.

Waste of talents never appears anywhere else so conspicuously as in spiritual relations. Here opportunities are boundless, and equipment complete for the asking, and there is no excuse for immorality. How shall we go about it? Study the plans and specifications and follow them. Our sufficiency of direction is of God. He builds well who builds after the pattern given in the mount. Abundance is at hand for meeting every requisition of God. In no way could we be more highly honored than in such large requirement. "He



knoweth our frame, he remembereth that we are dust," yet he says, "Grow in grace."

Is there anything more pitiable than to see an individual honestly trying to combat evils, wanting to be right and righteous and yet unarmed and unarmored in the thick of the battle. I pity the poor deluded mortal struggling against the invisible hosts with his puny arm outstretched but holding no sword and his soul exposed to every flying shaft of satan. There are many such. There are men who honestly resolve and reresolve only to fall crushed and bleeding under the feet of their enemies.

This is a terribly unequal struggle. No folly could be greater than for you to depend upon resources wholly inadequate. The demands are immeasurably greater than the treasury.

You are undertaking precisely what the perpetual-motion schemer is trying to do. In defiance to all law he determines to get out of a machine more than he puts into it, which is an absolute impossibility. Your giving forth can never be beyond the power received. Every expression of mental, physical or moral force had first to become a potential power within. All power is potential before it is kinetic. It is a possible before an actual force. The law of transformation of force is inexorable.

The multiplied and indefinitely varied appliances for doing work for us have as their object, transformations of energy. We simply turn the channel of power and cause it to accomplish our purposes. None of it is created. It is already a possession but through transformations we succeed in accomplishing our purposes by it. All the power expended in the production of great forests; all the force represented in the factories had one single source. The sun is the parent of industrial power. The coal mines are stored up sunshine waiting to be transformed into kinetic force and do our bidding.

God is the final source of all since he set the sun in his place, whose rising is "as a bridegroom going forth out of his chamber and rejoiceth as a strong man to run a race." The power of your physical being is introduced first by partaking of food. Mastication, deglutition, insalivation, digestion, assimilation, then the thought, the thrill or the blow.

No more can ever be taken out of a body than is put into it. What runs your watch? The spring. How came the spring to have its

power? How great is its power? Precisely that which was applied in winding it, no more, no less.

What runs your moral life? A hidden spring. True. How strong is that spring? Just equal to the strength expended in its winding. What is that? Whatever you had as an endowment of God, and contribution, minus the injuries which sin has inflicted. The watch spring will lose its power by subjecting it to heat. The spring of moral power will likewise lose its power by contact with the fires of evil. Too close proximity to the great dynamo will destroy this watch as a time keeper. Proximity to evil, yielding to evil solicitations renders the natural spring of the heart unreliable and ineffectual.

Conversion results from a combination of contrition and determination. It is sorrow for sins committed and determination not to recommit them and to overcome evil with good by doing God's will. Since the natural spring is inadequate to the demands of God and conscience and powerless to run the spiritual mechanism of the soul, we seek power at once from its one and only source, the Son. But now from the Sun of righteousness, Jesus Christ. The acceptance of Christ brings in new power. The new creature is above all things else new in "*sufficiency*." Poverty is changed to wealth. Weakness is changed to strength. Connection is established with the true source of power and it is imparted as fast as expended.

Here is the young convert's assurance. We can undertake herculean tasks when "it is God that worketh in us to will and to do of His good pleasure." "All things are possible to him that believeth." No one need hesitate when his sufficiency is of God. "I can do all things through Christ which strengtheneth me." "I have all and abound." Nothing is more inconsistent than a convert's fear of failure. It is a word which ought have no place in the vocabulary of the converted soul. It is no longer your weakness but God's strength that goes into battle. Not you, but Christ that dwelleth in you gains the victory. This is a sufficiency which recognizes nothing as an emergency. It out-ranks the multiplied forces of evil and leads the converted soul from conquering to conquest. "We are workers together with God." His sufficient power prevents defeat and His sufficient riches will prevent all defalcation. "Fear not little flock, it is your Father's good pleasure to give you the kingdom."—A. Z. C.



## Christianity and the Power of the Air

IN previous discussions in this series, we have dealt with supposed embodied world forces and influences which stand, as they have been assessed in general literature, in unfriendly relations to Christianity. But, in the present engagement, we have in hand a theme whose exact statement comes in the form of Scripture itself. Already, in anticipation of this connection, we have quoted the passage: "According to the prince of the power of the air" (Eph.2:2). By all tokens of criticism and judgment, we must accept the implication of these words with a seriousness which cannot be demanded for the forms, *zeit geist*, *welt geist*, and the like, often lightly and fantastically used in the romantic and philosophical literature of the German Fatherland, as in that of other peoples. These literary vagaries are worth the value of their background; but the Bible phrase is shaped from a norm which possesses both verbal and discussional integrity. In an important sense, too, and one which directly concerns our inquiry, the inspirational integrity of Scripture is involved in this descriptive of *the principality of the air*. We shall seek to discover its evidential bearing.

The title "prince," applied in a sinister sense, occurs more than once in the New Testament, the two most notable instances being the one just cited, and that which is found at John 14:30: "For the prince of this world cometh and hath nothing in me." So also does the word "power," or "powers," occur rather frequently in Bible connections, indicating unfriendly and evil alignments against the organized kingdom of God. But the reference here made to "the air" is without parallel, though not a few passages in both the Old and the New Testament canons are suggested by it. It is not to be assessed as a figure of speech nor as a gloss of mysticism in the record of human disobedience. Its measure is tremendously real, and indicates a realm and rule ramifying the uncharted air, from heights all but supernal to depths of nadir darkness.

WHO is this "prince" of the apostolic discourse, this ruler of "the power of the air?" It will be of real value to our inquiry to remember that the Epistle to the Ephesians, in which this characteristic passage occurs, is

the most apocalyptic of the Pauline writings. It was addressed to a church settled in the center of the early Gnostic controversy, with its doctrine of *demiurges* and *logoi*, or creative emanations from deity. The *motif* of the apostolic message was not only to predicate the source of world disobedience, a particular concern of Gnosticism; but also to classify as evil those alleged divine forces which a philosophy, "falsely so called," sought to recognize as of the order of the Creator. St. John made an equally effective diversion against the Gnostics and the syncretists in general in his adoption of the *Logos* title for the Creator Christ.

The Epistle to the Ephesians is a chart of the spiritual universe, in which "the heavenly places" are indicated as the associational contacts of spiritual men; as also are those "high places" in which spiritual men contend with the rulers of the powers of darkness. The syncretistic philosophy of Ephesus made evidential contact with the Pauline discourse, as with the prelude to the Fourth Gospel. St. John enters affirmation against the "logoi," or creative deities of the Gnostics, that there is but one true Logos, that which was in the beginning with God, and that which was God; while St. Paul discloses that "the prince of the power of the air," the evil demiurge, is none other than Satan, the adversary and deceiver of mankind, who, nevertheless, holds, in defiance of Jehovah, a rule in the heights and depths. An understanding of this amazing contradiction is what the devout student seeks to attain.

The thought of St. Paul in the passage in Ephesians is illuminated by the judgment of Isaiah (14:12) passed upon Lucifer, an Old Testament cognate of Satan: "O Lucifer, son of the morning! how art thou cut down to the ground; which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will be like the Most High." Allowing for those allegorical effects which often are invoked, even in the Scriptures, as also for the historical association of this passage with Babylon, there still remain implications of a cosmic leadership of evil which reverts, as the tokens of other passages do, to the personality of Satan and to his agency in world rebellion. This idea is further represented in Revela-



tion (9:11), where we read: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon; but in the Greek tongue hath his name Apollyon." Here the idea of organization and leadership is distinct. The Bible nowhere loses sight of the existence of evil spirits that once held estate in the heavenlies; nor does it anywhere contradict the thought that one of these fallen spirits is "prince" of the powers of darkness, dominating even kings and rulers in the earth.

A further thought touching St. Paul's view of the leadership of evil comes with force at this juncture. In the last years of his Gentile ministry he was deeply impressed with the abnormality of emperor worship, which had become general. There can be no doubt, I think, that in 1 Timothy 6:15 his ascription to Christ of the title of "Blessed and only Potentate" is a judgment-day rebuke of the Caesar cult which, already, was being offered to persecuted Christians as a token of recantation. No doubt, St. Paul had seen in the stadium of Herod at Samaria the marble bust of Augustus, worshipped then by thousands; but the torso of which today lies in a quagmire *in loco*. In that day it was held and believed that the spirit of Caesar rode unseen through the air, and that his legions levitated unhindered above the earth. Here, indeed, was a rule of the air most real in the destinies of conquered nations.

However great the lack of distinctness in these lines of identification, the fact that pagan thought and philosophy make exact contact with apostolic interpretation leaves in the path of our inquiry a cumulative testimony to the letter of revelation.

WHAT is that "power" to which the title of "prince" is here matched? The Greek word *exousia* indicates a type of simple elemental power, while the contexts of Scripture suggest that it is a permitted power; or at least, one that emerges logically from the free will allegiances to it of disobedient men and fallen angels. The word also may be construed as expressing a collective power, thus giving it the aspect of a principality, which is one of its normal uses. The prologue of the drama of Job points more directly to the activities and personality of the directory of evil in the world than to any concrete form which evil has assumed; but such directory is elemental, and the rest may be assumed.

Because the mathematical mind cannot comprehend this aspect of evil, *imperium imperio*, in the moral universe, it is not to be dismissed as non-existent. The struggle between light and darkness, chaos and cosmos, good and evil is the basic thought from which this posit of a sinister world rule comes. Light and darkness contend with dumb hands until light prevails; cosmos marches on, only "with a glass that runs," until the last molecule of matter shall be requisitioned for the order and forms of life; but in the moral realm the powers of evil are clothed with mortal sense and armed with more than carnal weapons, until all principalities and powers shall end in the victory of Him who sits upon the throne.

Specifically, this power of evil rule is the power of temptation. The original presentation of the prince of evil spirits is as the tempter. This quality is personal, as the exercise of it is also personal. In the garden of Eden story, and in the drama of Job, it is spirit against spirit, lip against lip. The allegiance of the children of disobedience is won, life by life, soul by soul. Choice and free will are absolute. The constituency of the prince of the power of the air is one of individual commitment. There are no associate subjects under his scepter. This constituency, having been constituted, becomes capable of being wielded as a mass. The rule of the power of the air then takes the direction of perversion. Individual souls are tempted; but the multitudes are perverted. The individuality of sin ruins the soul, and enslaves the body; but groups and multitudes of such individualities wreck states and bring civilization to the letter of despair.

Not inapt, under this head, is the illustration furnished by the reaction and degeneracy of our own time. After our nation had set for itself, and the world at large, the highest moral standards known in secular history, and after remarkable signs of steadfastness on the part of a majority of the people were manifested, suddenly, as by influences from sources of an invisible and organized prompting of evil, the restraints of society are dissolved and public opinion becomes a bacchanal cry for drink and license. Over night, and under the influence of a partisan leadership, multitudes of people desert conscience and conviction, and sell the social and spiritual heritage of the nation for a pottage of revenue. What apart from an evil rule of the air can account for this



spectacle of consolidated moral lapse? The apostolic doctrine of evil has received in this our own day a tremendous evidential support.

WHAT, at last, is the significance of the word "air" in our Scripture theme? The exact extent to which the powers of evil and insubordination operate in the air and on the earth is a matter difficult of pondering, not to say of judgment; but, as already observed, the mind does not escape the sense of ethereal locality in connection with the thought of collective evil. Beyond a doubt, the invisibility of this power is betokened by the placing of its center in the air. Equally, the intensiveness of its spirit and the insinuativeness of its rule are suggestive of the same thought.

With the modern scientific conquest of the radial and navigable currents of the air, and their already threatened subversion to a ministry of demoralization and the inanitions of greed, this whole problem becomes one of accentuated interest. In every case where the Scriptures address themselves to great moral and spiritual entities, whether of fact, doctrine or history, the language becomes at once both hortatory and prophetic. The ancient historian was first a seer; and his office of historian was subsidiary to his office of seer. St. Paul's doctrine of the rule of the air, which puzzled many of the early Fathers of the Church, offers no serious problem to the enlightened Bible student of today. A cryptic historical statement has worked itself out in a fulfilled prophecy.—H. M. DuB.

## A Theory Still Unproved

ACCORDING to the *Sunday School Times*, a Congregational minister recently made the following statement which was printed in a religious journal:

"I do not know how many people there are who are still afraid of the theory of evolution. . . . But why be afraid of it at all? The Bible very plainly says that God breathed His Spirit into the dust, and man became a living soul. Does it make any great difference how or when this was done? If we know that this happened, and that the Creator sifted the dust through plants and animals for millions of years before He thought it was fine enough to mold into forms out of which should come His own likeness and image, isn't that enough for us to make the theory of evolution dignify our conception of man?"

The editor of the *Times* gives an effective reply to this statement (see the number for Dec. 24, 1932). However, we desire to treat the problem in our own way. In the first place, what a strain this view puts upon the interpretation of Gen.2:7? That passage says directly that God molded man's body "from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." According to the theory of evolution, you would have to read millions of years into this simple, direct Biblical narrative of one verse. Is it likely that the inspired writer of Genesis meant anything of the kind? Is it likely that the Holy Spirit would have had in mind such a labored

and long-drawn process as the evolution theory requires? Had such an idea been in the mind of the Spirit, He surely would have given some hint of it, as He could very easily have done. The narrative of Gen.2:7 is sharp and direct. There is no intimation—no, not the least—that man was evolved from plants and animals. The statement is that man was fashioned "from the dust of the ground."

Instead of teaching that man came up through the plants and animals, the second chapter of Genesis says, *after* man's formation, that God brought forth the vegetables (verse 9) and the animals (verse 19). This does not mean that God created the plants and animals after He had created man, but surely the order given to their appearance in Gen.II would indicate that the writer had no thought of man's having been evolved from lower forms of life.

Moreover, the Hebrew verb *yatsar* in Gen. 2:7 means to fashion or mold, not to grow or evolve. As we have shown in other books and articles, the Hebrew writer could have found plenty of verbs in his own language that would have meant to grow or develop: *gadal*, *dagah*, *tsamach*, or even the little verb *yatsa* (without the Hebrew letter *resh*). Instead of using any of the Hebrew verbs connoting a growing or developing process, he seems deliberately to have chosen a verb that means to *mold*, as a potter molds his clay into a beautiful vase or statue.



A most serious objection to the evolution theory is that it derogates from the goodness and wisdom of God. Try to imagine God as the inventor and administrant of that process, which involves progress up to man through the gory struggle for existence. What a regime to decree and carry through! Go to the famous "Hall of Man" in the American Museum of Natural History, Dr. Henry Fairfield Osborn, President, and note the so-called forebears of man (according to the evolution theory); see how low and brutal they are! There are the chimpanzees, the orang outangs, the gorillas; then come the Java Man (note his fierce and brutal face), the Piltdown man, the Neanderthal men, and finally the Cro-magnon men. Is it likely that the redeeming and loving God of the Bible would have used such a process to bring man to the point when he could have been said to be created in the divine image? That is hardly conceivable. The Biblical teaching that God directly created the primogenitors of the race in His own similitude is a much more reasonable and dignified doctrine.

From another viewpoint the above-cited ministers' view is sadly astray. His language would indicate his belief to be that God molded the *dust* through evolution into the divine image. But that would be absurd. The divine image did not come from the dust. Surely dust could not be formed into the image of God, nor could it have been so evolved. It was man's *soul* or *mind* that was created in the divine likeness, while his body was molded from the substance of the soil; then by the divine inbreathing, the created soul was united with the fashioned body, making man a dual being, just as we find him today—a being composed of mind and body.

THE plain and consistent teaching of the Bible is this: As to his most essential being, his mind, man was directly created in the divine image, thus at once becoming a child of God, innocent and pure; then his body was molded from the finest material of the soil; then the two parts of his being were united by the divine inbreathing. We leave it to all unbiased persons to judge whether that is not interpreting the Biblical narrative of the origin of man according to a natural, face-value exegesis. It surely is not eisegesis; it is not reading a subjective view into the Biblical story. Moreover, it is reasonable that God would have used the method indicated in the Biblical narrative. It agrees with

what follows in the Bible when it depicts the fall of man and the subsequent plan of redemption through the incarnation and atonement of His only-begotten Son. The theory of evolution makes no place for man's fall into sin and his need of salvation by a divinely redemptive process.

A fatal objection to the evolutionary hypothesis is its lack of a scientific basis. Where is the empirical evidence that an amoeba ever evolved into a creature of a higher type? Where do we see plants evolving into animal forms? Where do we see monkeys, apes, or any other kind of animals evolving into men? Even in the study of past geological ages we find the various types of life coming suddenly into existence without the presence of intermediate forms. The extinct animals of preceding geological periods and epochs are often much larger than their present-day related types, and are just as perfect and complicated in their chemical, physical and anatomical make-up. Here is no mark of the emerging of lower into higher forms of life. If evolution is the dominant law in the realm of nature, it surely would be written in plain capital letters on the pages of geological history.

Should the reply be made that we cannot expect to see evolution at work in nature today, we ask, Why not? If it ever took place, why does it not take place today? What happened along the evolutionary movement in the past that caused it to resign its place and bring in the reign of its very opposite, the persistency of type? Certainly the simians would have a better chance to develop humanward today, when they have so many human teachers to help them along, including even university professors, than they had millions of years ago before there were any human beings to set them an example and give them instruction. Yet not one of them has ever been able even to use a word of any language! Why, "Poor Polly" has done better than that!

WE would anticipate another objection. The evolutionist may inquire, Where is there any evidence today that God is *creating* new species? We do not resent that question, but are glad to answer it. There is no such evidence; for the Bible expressly says that on the sixth day God "finished" His creation, and on the seventh day "rested from all His work which He created and made" (Gen.2:1,3). The Biblical doctrine is per-



fectly simple and plain. Originally God created each distinct form of life "after its kind," just as we see in the natural domain today. Lastly he created and fashioned man, male and female (Gen.1:27), and then, instead of creating more human beings, He bade the first human couple to "be fruitful and multiply, and replenish the earth and subdue it." Thus God does not create *ex nihilo* since the original creative acts, but reproduces all organic life according to the law He instituted at the beginning, namely, the law of reproduction "after its kind," which is the only regimen that would make the realm of nature an orderly economy, so that it would make a suitable habitat for man. The Biblical regime accounts adequately and reasonably for all the facts.

Evolution is a lame theory. It lacks a factual foundation. It is an unproved hy-

pothesis. It cannot be defended in the court of reason. Go to the untamed jungle, where nature has supreme rule, and see whether any higher forms of life are evolving from lower forms. Note also whether there is any evidence that the jungle would ever develop, by means of resident forces, into cultivated gardens, orchards and farms fitted for habitation by cultured and civilized people. Everybody knows that such an event would never occur. By her lone, nature does not make progress; but she is wonderfully and beautifully pliant to the cultural intelligence and skill of man, just as the Bible teaches should be the case (Gen.1:27,28). In this way man proves himself to be, not the product of nature, but the master of nature, again just as the Bible teaches (Gen.1:26,28).—  
L. S. K.

## Christianity and the Time Spirit

THE terms *zeit geist* and *welt geist* occur frequently in the romantic and speculative literature of Germany, and with a significance rather more specific than that which attaches to corresponding terms used in other literatures. However, it is probable that the reflex is more on the German spirit than on any entity that might be credited to German philosophy and literature. But, no matter how the case may be judged, this German concept emphasizes a truth that has been universally recognized, namely, the assertiveness of a collective world sense, continuous throughout all time, which has taken on all but the fact and force of individuality. Non-German writers have been content to speak of this supposititious existence as merely descriptive of contemporaneous tendencies in thought and life; but still the terms are never quite divorced from suggestions of philosophical picturesqueness and idealism. There is a recognized unity in time, whether treated as a nominal or a realistic concept. The author of Genesis has set us the example of considering the whole period of creation as a single day. The term might be extended to all time.

An even more emphatic view of the world soul was promoted in the teachings of the Greek philosophers, especially by Plato and the Stoics, the latter of whom conceived this soul to bear a relation to the material world,

or cosmos, similar to that which is sustained by the human soul to its body. Schelling saw in this relationship of the *welt seele*, which he took over from Plato, an office of organization and direction, which became to him the base, if not the cause, of the intellectual and moral life of all time. It is significant, in the face of this announced doctrine, that Schelling was at pains to disavow the implication that he was a pantheist; but he could hardly have defended his creed, with its demiurgic tendencies, against the charge of gnosticism. His views may be taken as a summing up of the more radical German concept of the *zeit geist* and its accordant, the *welt geist*. In the Scriptures, the spirit of the world is assessed in terms of directness and judgment. It is not a term of fancy or euphemistic employment. It is the antecedent of the romantic and philosophical conceit of all literatures concerning a world embodiment or individuality. The Scriptures are of verity; the philosophies and literatures are of speculation.

The time spirit, whatever the method of defining it, is generally conceived of as standing in a sinister, if not antagonistic, attitude toward the higher spiritualities of thought and revelation. Indeed, it is the human manifestation, as contrasted with the divine manifestation. In some connections, it appears to be passive; but its normal tendencies are



radically toward "the rudiments of the world." As already noted, the Scriptures, especially the New Testament writings, in various connections, and under varying forms, take cognizance of the movement of the invisible time and world increment, as, for instance, in Ephesians: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air." This passage, while summing up the fleshly incitants to personal disobedience, is dressed in a mystery trope, and carries a cosmic outlook in its language. It was St. Paul's contribution to the unridling of the complex of the philosophers.

It is also proper here to notice that St. Paul, as other New Testament writers, regarded this world force, herein sighted, as antagonistic to the gospel revelation and its ideals of holiness and worship. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." If this is not a personification of evil, it is a strong declaration of the intergration and centrality of the evil forces of the world. It shows the Apostle to be a believer in the personality of the tempter, a fact which has been tragically in evidence throughout the world age, or periods of duration.

1. Glimpsing our last month's study of "Christianity and the World Age," it may be said that the time spirit is the complement of this world age; that it is a conception of the latter, made tangible in world motivation, however shifting, at times, it may be. The history of no period of the past fails to bring into view something which resembles the working, in world affairs, of an intelligence which is malign or unfriendly to the truth, but which, nevertheless, is an urge to the ends of life and destiny. This urge may be, and often is, mistaken for healthy influences in human affairs. The Assyrian and Babylonian conquerors made appeal to this urge, which rivaled the mandates of their gods, and settled every nicety of altruism and human protest. The Egyptians had a shadow of it in the *ba*, or image of the soul which haunted all mortality to the judgment hall of Osiris. Napoleon Bonaparte espoused faith in an oversoul which he called destiny, and boasted a world prowess which dwelt in big battalions. In the form of militarism and Nietzscheism, this conceit has affected the ideals of the most Christian age of history.

Also, in this the very latest day of the centuries, in the name of politics, and by grace of the balance of power in the votes of the canaille and the underworld, it claims in the greatest republic of earth the sanction of cosmic license. Its type is the superman of venal chance, whose descent runs back to the subject spirits of the air.

In view of what we have thus been able to deduce from our comparisons, this much seems established, namely, that a concrete and sometimes sinister impulse, which approaches conscious individuality, has persisted extraneously throughout the world age; and, furthermore, that this impulse has impressed philosophy and been recognized in the Scriptures, which teach that the perfect triumph of the kingdom of God can come only through the neutralization or destruction of this spirit of duration and its resulting influences.

2. It will now be pertinent to consider the records of overt and exceptional manifestations of the time spirit, or the world soul, which are so nearly interchangeable terms. The student quite easily identifies periods of history in which supermundane forces seem to have come particularly into play. The transition from the periods of the Roman empire to mediaevalism; the French Revolution; the Napoleonic wars, and the late world conflict are a few that may be mentioned. It would be difficult wholly to convince one's esoteric judgment that conspiracies of the unseen did not abet, or attend, in some way these extraordinary movements and retrogressions in human affairs. The needle of history has recorded a tremendously zig zag course on the chart of the world age. Too clearly it must appear to those who observe that, at the present tragic juncture, the world, if ever, has laid upon it a mandate of the power of the air. Judgment impends; and yet it would be easy to explain, from premise to conclusion, the processes by which the race has come into its present state. First, its old heritage of appetency and greed has incited it to adventures in all manner of rebellions, inhumanities and crimes; while the faithlessness of those religious organizations, supposed to be set for the defense of the evangel against the man of sin, has left world conscience, as world faith, oblate and all but helpless. Moral distinctions largely have faded from men's thoughts, and the call of faith has settled into a rote of social civilities. All this may be reduced to a



sylogism; and yet one shudders at the thought that possibly a spirit of universal degeneracy may have descended upon the whole race of mankind. The Master foretold such a time when he said: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

3. Naturally, the subsidence, or transformation, of the order of the time spirit must be accepted as the sign of the coming of the spiritual age. This also, let it again be said, is the token of the final coming of the kingdom of God. It is not only the individual souls of men that are to be transformed by grace; but also the larger world, which emanates from all souls. The program of the gospel is not only to evangelize the race; but to conquer the collective world, and thus to secure to each regenerate life steadfastness of faith and testimony. The time must be when "the prince of this world shall come and find nothing" in the perfected earth, as he found nothing in the Christ of the regeneration. The gospel is pitched on the plane of victory, and carries in itself the testimony of its future.

Every degree of student intelligence, in all ages, must have noted, in the so described signs of the times, the perpetually uttered decree of change and final effacement of all human judgments, individual and collective. "The fashion of the world passeth away" is the apostolic assessment of a fact which finds fulfillment in the record of every passing day. Only the truth which is from above

can abide. The mythologies of antiquity were instinct with a sense of doom. The gods of the Graeco-Roman pantheon uttered the prophecy of their own final undoing. The oracles and the priests dreamed it in esoteric awe. The philosophers but illy concealed a conviction of it in their dialectics. Socrates died in testimony to it. Not Zeus, but "the unknown God" was the deity of the Stoics. A tradition says that in the night in which Christ was born there was heard about the capes and shores of the Grecian isles a sea voice crying: "The gods are dead." It is the unchanging refrain of history. The ghost of cosmic tragedy and melodrama is the time spirit; but the voice which has decreed that "time shall be no more" has also decreed the extinction of this ghost, which has inhabited time, as the spice worm inhabits the round of the teil nut.

4. It follows from the citations which we have been able to assemble that the spirit of Christianity calls for intelligent and purposeful advance against the multiple tendencies and works of the time spirit. The new heaven and the new earth are to be trophies of this warfare. Human names are written on the gates and foundations of the Jerusalem which is above; the inheritance of the earth is with the peacemakers who are to overcome with the sword of their witness that spiritual wickedness which, throughout the world age, has sought to entrench itself in high places. This battle call against the time spirit is thunderous at the present juncture; and to this call the Scriptures give emphasis in behalf of their own truth.—H. M. DuB.

## The Ten Commandments Today

A RECENT book, entitled *The Ten Commandments*, by Rev. John H. Powell, Jr., contains not a little food for thought. We have not read the book, but depend on a review of it by a reliable writer in a reliable church paper. Says the reviewer: "Dr. Powell, convinced that the Ten Commandments have real value for us today, seeks to show the bearing of each commandment in turn on the problems of the day." The following is a quotation from the book itself: "The 'modern temper' seems to be in blind revolt against all custom, law, and commandments, regardless of their respective merits; and the result is the moral

morass in which we find ourselves."

We quote again from the reviewer of Dr. Powell's Book: "He is convinced that the sooner we begin 'to think seriously about the moral problems presented in these commandments,' the sooner we will 'have some intelligent basis for our own conduct, and eventually for exerting some influence to reform intelligently a moral, social, political and economic situation that is a disgrace to the Christian church and to the intelligence of humanity.'"

So much for quotations. Now, we propose to canvass the Ten Commandments, to show that they are apropos to the moral situation



in the world today; that they are not antiquated; that they are of perpetual value, validity and obligation. We will consider them one by one.

Briefly stated, the first commandment is, "I am the Lord thy God. Thou shalt have no other gods before me."

This commandment goes back to the eternal source of moral good, and sets forth the ultimate ground of *Summum Bonum* (*Ta Agathon* in the Greek). The only valid source of the good is the holy nature and will of God. God Himself is the Highest Good, and therefore the Highest Good for man is likeness to God. If that is not the fundamental view of moral and spiritual good, where will you find such a law of right and good?

God is good eternally by nature; He is also good eternally by volition. In Him is the perfect correlation of the ethically necessary and the ethically free. Thus posited, the morally good is not the result of an arbitrary decision of the divine will, but is grounded in the very nature of the ultimate and eternal Reality, and yet is in accord with the freely exercised divine choice.

And where is this ultimate Source of the good and the right made known to the human race? In the Bible. All good is ultimately traced back to God in the profound ethical teaching of the Holy Scriptures. "Righteousness and judgment are the foundation of His throne;" "Holy, holy, holy art Thou, Lord God Almighty;" "None is good but God only;" "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever;" "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

This gives us a clear, simple and concrete basis for moral distinctions: everything that is in harmony with the holy nature and will of God is right; everything that is contrary to His holy will and nature is wrong. To know what His holy nature and will are, we must study the ethical teaching of the Bible, especially the Ten Commandments, the Sermon on the Mount, and the plan of salvation through faith in Jesus Christ. This teaching gives the world a steady and unchangeable moral standard, and therefore is an infinitely higher standard than changeable human conventions and customs. The Christian theistic world-view is the only view that accounts adequately for the moral economy by which the universe is governed.

Having found the ultimate Source of the good in the first commandment of the Decalogue, the rest of the ten injunctions given on Mount Sinai follow in logical sequence. If we first love and worship the divine Source of all goodness, we will be in tune with the whole moral law of God, and will attain to the highest moral and spiritual good in our practical living.

The next commandment is: "Thou shalt not take the name of the Lord thy God in vain." How logically this commandment follows the first! Ethically speaking, irreverence toward the Highest Being, who is the Highest Good, breaks down the *morale* of an individual or a people; indeed, profanity is a mark that moral degeneration has already set in. Such a breaking down of fundamental moral principles will lead to many other immoral practices. The use of what are known as "cuss words" indicates that the fear of the consequences of evil character and conduct has departed from the human mind.

In the same logical sequence follows the next commandment, "Remember the Sabbath Day to keep it holy." People who will not set apart one day in the week for communion with God have already abandoned their sense of, and obligation to, the divine Source of the good. That means the rejection of the highest standard of righteousness. It spells a lowering of the moral tone to the level of wicked selfishness and mere worldly thought and conduct. The Christian religion means the highest morality bound up with the deepest spirituality. The expression, "a wicked Christian," is a contradiction of terms. A Christian cannot be wicked, and a wicked person cannot be a Christian. Mysticism and morality belong together in the Christian system. Atheism is fundamentally unethical.

"Honor thy father and thy mother," again rings clearly from Mount Sinai. Why? Because God ordained the human family, and therefore He is the source of parenthood and childhood. After He had created the progenitors of the race in His own image, He commanded them to "be fruitful and multiply, and replenish the earth, and subdue it." In the eternal Trinity God is both Father and Son; in the language of theology, the Triune God has *paternity* in the Father and *filiation* in the Son. And this eternal divine relationship is the basis of all parenthood and childhood. "For this cause I bow my knees unto the Father, from whom every fa-



therhood in heaven and on earth is named" (A. R. V.; see margin). If people of our day would get this divine conception of the family, there would be no companionate and hasty marriages, no easy divorces, no "eternal triangles," no disobedient children, no neglectful and pleasure-mad fathers and mothers. All can readily see that the ethics of the Ten Commandments is needed today.

Every sin is primarily a sin against God, the Highest Good. This is true of the next injunction of the Decalogue: "Thou shalt not kill" (better, "Thou shalt do no murder.") Why not take the life of a fellow-being? Because, in the sense of creation and preservation, all men are the children of God, and have sprung from progenitors who were created in His own image. What would you do if some one were to abuse a child of yours? Would it not be a sin against you as his parent? So, even while people are unsaved sinners, God loves them, and has sent His only begotten Son to redeem them, and thus through faith in Him they may recover their lost sonship and may be adopted into the divine family. Therefore it is a sin against both God and man to take the life of a member of the human family.

On the other hand, it is our duty to do good to all men, and to conduct ourselves in such a way as to preserve their health, their souls and their lives. Luther puts it in a profound yet simple way, both religiously and ethically, when he thus interprets this commandment in his Small Catechism: "We should so fear and love God as not to hurt nor harm our neighbor in his body, but help and befriend him in every bodily need." In these days of criminality against human life the commandment, "Thou shalt do no murder," is greatly needed, and should be proclaimed as having divine authority in all the world.

And what about the present-day urgency of the next commandment? "Thou shalt not commit adultery." What about sex laxity and putrescence today? How many lives are wrecked through libidinous indulgence? How many homes are ruined? How many children are brought into the world through mere lust? Think of the handicap of such a birth! The very diseases that follow sex promiscuity cry out against the sin of adultery. This proves that God has put into operation the only true and safe laws for the relation of the sexes, and that is pure monogamous marriage on the basis of true conjugal love and respect.

Insistence on the seventh commandment (using Luther's grouping), "Thou shalt not steal," is also greatly needed today. There is plenty of stealing in both high and low places. Think of all the hold-ups, the robberies, the graft, the speculation, the gambling! Obedience to this commandment is fundamental to the well-being of human society; for where individual property is not safe, society cannot hold together. Even on the level of the pragmatic view of morality, men ought to have the wisdom to respect the rights of other people in the possession of property. A nation of thieves could not long exist.

Luther, however, gives the true fundamental exposition of this commandment: "We should so fear and love God as not to take our neighbor's money or property, nor get it by false wares or false dealing, but help him to improve and protect his property and living."

In the same basic ethical way Luther gives the meaning of the eighth commandment, "Thou shalt not bear false witness against thy neighbor." He says: "We should so fear and love God as not falsely to belie, betray, backbite nor slander our neighbor, but should excuse him, speak well of him, and put the best construction on all he does." You will note that Luther always goes back to a theistic basis in his explications of the moral law.

The ninth and tenth commandments deal with coveting, which is a sin of the heart, although it may lead to overt acts if too much indulged in. Warning against coveting is certainly needed today. Perhaps it is the chief root of many present-day sins against mankind. Coveting was undoubtedly the original generic sin that brought evil into the world and all our woe. If this festering sin were excised from the human heart, how soon our industrial and economic troubles would be settled! No one needs to strain his imagination to see how it would work miracles in curing the evils of this poor, sin-smitten world of ours.

Yes, the Ten Commandments are deep and fundamental; yet they are applicable to the practical relations of men to God and to one another in "these piping times." Obedience to them would re-imparadise the world. Of course, they must be obeyed from the heart to be effective in life, because they are all rooted in the first commandment.

And right here some words of warning need to be given. We cannot be saved by



keeping the moral law. The reason is evident: we cannot keep it. Its standard is too high for sinful people; its inner nature is too spiritual. We are not saved by the law. Indeed, we must be saved before we can keep the law. For "by the law cometh the knowledge of sin." The law is "a schoolmaster to lead us to Christ." When "the love of God is shed abroad in our hearts by the Holy Ghost, whom He hath given unto us," then, and only then, can we keep the holy law which He has ordained. In order to obey the law from the heart men must be lifted up to the

ethical and spiritual level of the law by the redeeming and regenerating grace of God.

Let the inspired apostle furnish the climax to this article: "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom.8:3,4).

Ah, yes! we need the Sinaitic law today; but we also need the grace of God to enable us to keep it.—L. S. K.

## Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

### The Goodness and Severity of God

**I**N Paul's profound discussion of the relation of God's grace to the Jews and the Gentiles, we find a very clear and practical statement: "Behold therefore the goodness and the severity of God: on them that fell, severity; but toward thee goodness, if thou continue in His goodness: otherwise thou also shalt be cut off" (Rom.11:22). This passage throws light on the doctrine of God's elective grace. But just now we are thinking of God's dual character—of His goodness on the one hand, and of His severity on the other. For people who continue in His goodness He is most kind and gracious; but His goodness is not of the soft and sentimental order; it is ethical goodness. If people will continue in the doing of evil, His justice will react upon them instead of His grace and kindness. A God who had not these two elements—mercy and justice—could not rule this world in righteousness, nor could He win and hold the respect of sturdy and upright people.

### Christianity's Ethical Balance

The ethical principles of the Christian religion are well poised. There is no one-sidedness; neither is there anything omitted that belongs to a full-orbed Christian moral life. Let us specify. Christianity requires inward goodness. "As a man thinketh in his heart, so is he;" "Create in me a clean heart, O God, and renew a right spirit within me." At the same time our religion requires correct outward deportment. "Let your light so shine before men," etc.; "Provide things honest in the sight of all men;" "See then that ye walk

circumspectly, not as fools, but as wise." Christianity also preserves the proper balance between the virile and the gentle virtues. For example: "Quit you like men, be strong;" "I write unto you, young men, because ye are strong." At the same time men are exhorted to be loving and kind: "A new commandment give I unto you, that ye love one another." Well may it be said that the love commended in the Bible is strong, yet gentle, ethical love.

### As to Standing Fast

The apostle often exhorts people to be steadfast and immovable. At one place he puts it in this way: "Watch ye, stand fast in the faith" (1 Cor.16:13). What does he mean by "the faith?" Here the term "faith" is used in the objective sense. Paul must have meant by it the whole body of truth which he proclaimed in his epistles and in the Acts and which he declared he had received by revelation from God (Gal.1:12). Well, that would include a vast amount of holy doctrine. It would mean the incarnation of the Son of God, the atonement He wrought, the expiating power of His cross, the new birth as a supernatural experience and change of heart ("a new creature in Christ"), the resurrection of Christ, the resurrection of the dead at the last day, the immortal life, the God-breathed character of the Old Testament. On all these doctrines which Paul proclaimed he must have meant that the disciples of the Lord should stand fast. There is to be no wavering. Christianity is not a wobbly religion. Here Paul would surely agree with another apostle: "A double



minded man is unstable in all his ways" (Jas. 1:8).

### The Form of Sound Words

Sound and salient is the advice that Paul gave to Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim.1:13). Then he adds in the next verse: "That good thing (deposit), which was committed unto thee, keep by the Holy Ghost who dwelleth in us." We are impressed by the expression, "the form of sound words." This can mean only that even the words in which men express their beliefs are important and must be correct as to form. Some people today seem to think that forms of expression ought to be changed to meet modern ideas. The older forms cannot be understood by the "modern mind," they aver. But Paul thought differently. He bade Timothy to hold fast the *form* or *pattern* (Greek, *hupotuposis*) of sound words. If the old form expresses the precise meaning, hold fast to it. If you must change the form of expression, be sure that it is an exact synonym of the original mode of phrasing it. The trouble with so much modernistic language is, it is ambiguous; it fails to convey the clear and precise meaning of the older "form of sound words."

### Modern Modes of Expression

Speaking *per se*, there can be no objection to expressing the truth in present-day verbiage—providing, of course, the exact truth is so conveyed. Certainly all of us live in the present day; we do not live in the first or the sixteenth century. However, if there lies behind this furor for modern modes of expression the idea of changing the doctrines, then it is wrong. Can the so-called "modern" man find words that will express the exact meaning conveyed by the older forms of expression? We would like to see him try his hand at the task. We would even challenge him to do so. Take the doctrine of the Trinity, how would the modern man express that doctrine in present-day verbiage? Let him give us a concrete example. Then there is the doctrine of the incarnation of the Son of God; how would the modern man state that doctrine? Let him also try his hand in stating the doctrine of the divine inspiration of the Bible. Concrete and definite examples are the need of the hour, if such examples can be given. If not, then let the babble about modern forms of expression cease, and let us

obey the apostle when he bids us to "hold fast the form of sound words."

### Reviewing Liberalistic Books

One of our best friends, writing editorially in an evangelical magazine, registers his objections to evangelical editors reviewing liberalistic books. By so doing, he claims, they simply advertise those books. The modernistic magazines never notice any of the books written by evangelical authors, says our friend. He has himself written many books, and only once has he received any notice of his books in liberalistic periodicals. Such works, he holds, are simply ignored by the Modernists. Well, we must plead guilty of having reviewed a good many books of the liberalistic school in this magazine. We are not certain that it is the wisest thing to do. However, we feel some justification in following the course we have adopted. One reason is, we thus show our fairness, our openmindedness, our willingness to examine all sides of the religious questions of the day. We would not like to follow the example of the Modernists who, by ignoring the works of evangelical authors, display their narrowness and their unwillingness to let their readers know that there are books on the evangelical side of the questions under debate. Our second reason is that, by pointing out the weaknesses and fallacies of the Modernists, we put people on their guard against their wrong teaching. The modernists' books are widely advertised, and evangelical people will read some of them. If they are not forewarned, they may not always be able to discern the insidious and dangerous character of the modernistic propaganda.

### Speaking Plainly—Not Insinuating

We cannot help it; we are compelled to find serious fault with much of the modernistic and semi-modernistic preaching and writing of our day. So often the Modernist, instead of declaring frankly and plainly just what he believes and what he does not believe, merely hints at things, and deals in innuendo and indirection, so that people cannot be quite sure "just what he is driving at." Then, if some one criticizes him, and wonders whether he rejects certain Biblical teachings, he will exclaim in apparent surprise: "Oh, you misunderstood me; I did not mean what you think. Oh no!" Well, why did he not say just what he meant? Surely our modern languages are capable of ex-



pressing clearly every evangelical doctrine. The good rhetorician will express himself in such way that he cannot only be understood, but cannot be misunderstood. Mr. Modernist, come right out and say clearly what you believe and what you do not believe. Don't hint! Let people know "just what you are driving at." The frank and honest man is always easily classified.

### A Janus-faced Creedal Statement

An example of an ambiguous creedal pronouncement—one that seems to look two ways like Janus of old—is found in the doctrinal basis of a denomination in Great Britain. It is that "the supreme rule of faith" is "the revelation *contained* in the Bible." (Italics ours). Now what is the significance of that word "contained?" Some people may think that it expresses adherence to the whole Bible, which, as a whole, contains God's revelation. But the word "contained" may have another connotation, as is plainly seen from the many modernistic views of the Bible held and advocated by members of the said ecclesiastical body. That meaning is that, while the Bible contains divine revelation, yet it may contain many other things which need not be accepted as given of God. A glass may contain water, but may also contain a good many other things besides water. We hold, therefore, that the above-named creedal statement, with the word "contained" in it, is a Janus-faced confessional pronouncement.

### Life's Preparations

In that excellent book of sermons, *Christ and His Men*, by Olfert Ricard, translated by Rev. Harold C. Jensen, we find a good statement of Moses' preparation for his great work of leading the people of Israel out of their Egyptian bondage. Moses underwent preparation for eighty years, and spent only forty years in making use of it. But he made himself an imperishable name in those forty years, and has been a blessing to mankind in all ages since. This is the way Ricard expresses these facts:

The man God chose to be a reformer and a leader is educated in the very court of the Pharaoh of Egypt, the nation which had reached the highest cultural development of that day. And when he stands thus equipped from his very youth, abreast of the learning of his time, one thing only is lacking—the education and preparation of the spirit. And so God leads him out into desert places; and during those long years He makes the hot-tempered youth the meekest of men. Then

the hour comes when Moses may forsake his flocks in order to shepherd Israel.

### A Little about Psychology

A kindly correspondent writes us the following statement, which shows that he, too, has been dipping into the study of psychology: "Having finished reading your *A Handbook of Christian Psychology*, I cannot refrain from congratulating you. I have been looking for a book of this kind for years. . . I fully agree with you that the mind has its seat in the whole nervous system, which includes the sympathetic nervous system. This is the solar plexus, a second brain. When we are greatly moved, we feel the effect more in this particular nervous system than in the central nervous system. You ask a person who has had a nervous breakdown, and he will tell you that, whenever his mind is greatly disturbed, he feels the effect in the solar plexus." This fact again shows the intimate connection subsisting between the mind and the body, giving us the good old substantial psychology of Dualism and Interaction. It also agrees with the Biblical account of the divine inbreathing of the soul into the body, as recorded in Gen.2:7.

### What Biblical Doctrine Excludes Boasting?

The answer is, justifying faith—not only as a doctrine, but also as an experience. You take any person who has had an experience of salvation through faith in Christ, and he will always confess that he has been saved by pure grace without any merit of his own. Well, Paul had this experience, and he wrote about it as he was directed by the Holy Spirit: "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith" (Rom.3:27). Why is it that justifying faith excludes all boasting? Because faith is simply accepting the gift of salvation. It is taking it without contributing anything, or giving anything in payment. So God knew what He was doing when He ordained that the sinner is to be justified only on the condition of faith; whereas if he were justified by works, he would contribute something to his salvation, and therefore would have occasion to do some boasting. What kind of a heaven would that be in which people would engage in boasting about their own goodness instead of giving the glory to God and magnifying His mercy and love!



### The Function of Faith

Wonderful are the results of faith as a condition, not a cause, of salvation! If salvation is a gift, as it is, then it must be freely given and freely accepted. Otherwise it would not be a gift. Think of forcing a gift upon a person! Why, that would destroy its quality as a gift. But how dire are the consequences of unbelief! The writer of the Letter to the Hebrews gives the fundamental reason why the Jews were rejected, for he says: "For unto us was the gospel preached as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it" (Hebrews 4:2). Thus we see how serious is the refusal to believe on Christ. If, as the Scriptures teach, salvation may be had as a gift from God by the mere taking of it, how weak and sinful it is to refuse to accept it!

### The Reasonableness of Christian Faith

But Christian faith is not blind credulity, as some skeptical people think. No; Christian faith is a rational attitude and act of the human soul. Some good reasons can be given for this statement. One of them is that faith is "the gift of God" (Eph.2:8). Its ability and disposition are begotten in the soul by the Holy Spirit, who surely would not cause a person to be unreasonable and credulous. Another reason for believing in the rationality of Christian faith is, the many salutary changes that have been wrought in human lives through faith in Jesus Christ. Note how Paul was transformed from a bitter persecutor into a meek and righteous lover of all mankind. Augustine, the dissolute young man, was changed into a man worthy to be called a saint. A like transfiguration took place in the lives of John Newton, John Bunyan, Rowland Hill and Jerry McAuley. We have known men who were walking in the darkness of agnosticism, but who through faith in Christ became joyous Christians, ready for every good word and work. Thus Christian faith proves by its very nature and working to be reasonable and salutary.

### Revelation and Experience

The divine revelation given in the Bible is not the result of the experience of the people of Israel, or even of that of their inspired prophets. Such a theory is putting the cart before the horse. The experience is the result of the revelation. First came the revelation

to the prophets; that produced an experience in them, because the truth of the revelation was impinged upon their consciousness; and then, when they made known to the people of Israel what God had revealed to them, that proclamation produced an experience in all those who accepted the truth revealed. Experience comes after revelation, not before it.

### About Defending the Bible

There are people who jar you by saying, "Don't defend the Bible; it needs no defense." The editor of the *Sunday School Times* replies: "This sounds plausible—until you see what is behind it." Then he quotes from Dr. J. Gresham Machen as follows: "There are indeed those who tell us that no defense of the faith is necessary. 'The Bible needs no defense,' say they; 'let us not be forever defending Christianity, but, instead, let us go forth joyously to propagate Christianity.' But I have observed one curious fact: when men talk thus about propagating Christianity without defending it, the thing that they are propagating is pretty sure not to be Christianity at all. They are propagating an anti-intellectualist, non-doctrinal Modernism." Just so! That is the reason such people don't want the Bible defended; they would rather see it criticized to pieces. As long as the Bible is attacked, it should be defended, for the sake of the people who may be led astray by such attacks. Surely not all the Christian apologists of all the ages have lived and labored in vain.

### As to Upholding the Bible

But the Christian advocate should not spend all his time in defense. In cases where the Bible is assaulted and misrepresented he should stalwartly come to its defense. He should ever be ready to correct error for the sake of souls who may be harmed and their faith undermined. But he should also uphold the Bible in a positive and constructive way. One of the best ways to do this is simply to show how reasonable and vital the great doctrines of the Bible are. This may be done very often without even mentioning the negative and opposing views. One might show, for example, how reasonable Christian faith is. It is reasonable for what it does in transforming lives; in affording comfort and strength in time of stress and sorrow; in putting hope and joy into the soul; in bringing the soul in contact with the Ultimate



Being, who is infinite in wisdom and power and grace. How cogently, too, the theistic world-view as set forth in the Bible can be upheld! This view, which puts God back of and in the universe, adequately accounts for all its varied phenomena from those of the lowest to those of the highest qualitative value. Take human personality—how can you explain its origin except by assuming that there is a personal God who brought human persons into existence? As Lotze declared long ago, personality can come only from personality. These are just two of the ways by which the Bible can be upheld according to the purely constructive method.

### Tehom and Tiamat

To *Bibliotheca Sacra* for October, 1932, the present writer contributed an article under the title, "Were the Biblical Writers Borrowers?" In this article he endeavored to show, from the very character of the Hebrew accounts of the creation, the fall of man and the Noachian Deluge, that the Biblical scribes could not have borrowed their material, or any part of it, from the Babylonian accounts. Through a scholarly friend further light has come upon this interesting topic. Gen. 1:2 says, "And darkness was upon the face of the deep." The Hebrew word for "deep" is *tehom*, which means the sea. In the Biblical account the literal word for the sea is used, showing that the writer did not personalize the sea. In the Babylonian account the sea is called *Tiamat*, and is personalized, and is one of the gods; in fact, the mother of the gods, or at least of some of them. This proves that the Biblical account is the older of the two, because it must have been composed before the human mind had begun to personalize the objects of nature and form myths and legends about them. No doubt the two accounts—that is, the Biblical and pagan—are cognate accounts, coming down from the same source; but the original Hebrew account is the older, and has been preserved in its integrity, while the heathen accounts have been greatly changed and perverted through the injection of the large mythological element which they contain. Yes, *tehom* is natural and literal. *Tiamat* is personalized and mythical.

Springfield, Ohio

Be active first thyself, then seek the aid of Heaven; for God helps him who helps himself.—*Euripides*.

### Wayside Gleanings

The schools of the United States have an invested capital of \$6,000,000,000. The annual payroll is \$2,185,000,000. There are 25,000,000 pupils. The average cost to educate a pupil is \$104.

Men attached to The Immanuel Mission to Seamen, directed by Rev. Oscar S. Zimmerman, San Francisco, visit ships of every kind in 40 or 50 ports over the world with the Gospel message.

A Presbyterian Church in Berkeley, Cal., has an organization called Personal Workers Band, consisting of 22 carefully chosen laymen of various ages who have dedicated themselves to the task of winning souls to Christ. Its calls are limited to definite work with lost souls.

Thirty members of a church at Kalona, Iowa, held what they called a wood-cutting bee to provide wood for the poor. They felled and sawed about 30 loads of wood. Women fed the hungry workers at noon.

2 cardinals, 7 archbishops, and 58 bishops of the Roman Catholic Church, at their university at Washington, pledged themselves and all the powers at their command to war against immoral publications and indecent literature.

Thanksgiving morning the Laura Spellman Rockefeller memorial carillon in the chapel tower of the University of Chicago rang for the first time.

1,500 professors were dropped during the year by 158 universities. 31 universities neither reduced their staff nor salaries; 40 reduced salaries but not their staff; 69 reduced wages and decreased their staff; 18 decreased their staffs.

Twenty-five per cent of the one thousand scientists listed in "Who's Who" are church members, and the greater preponderance of church members is found among the younger scientists.

The Layman Company, a non-profit, interdenominational agency which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two and a half cents per family. A set of samples and full particulars will be sent free of charge upon

request. The Layman Company, 730 Rush St., Chicago.

A *Sunday School Times* stenographer made a list of about twenty acquaintances, went after them and won them for Christ.

It is claimed that of all persons who attain distinction, out of every one million, in the following classifications: 6 without schooling, 24 with elementary schooling, 622 with high-school education, and 5,768 with college education.

James A. Ford, Smithsonian Institution archaeologist, reports excavations of ancient villages and graves in northern Alaska produced evidence which literally turns upside down some of the ideas of cultural evolution in the arctic region, hitherto accepted by most archaeologists.

Instead of developing from crude beginnings this culture started on a high level and has gone downhill continuously through the centuries.

In 1866 the colored people in this country had 700 churches; today they have 42,000; in 1866 there were 600,000 colored church members; today, 5,200,000; in 1866 there were 1,000 Sunday schools; today, 36,000.

The Northern Methodist Home Missions Board has reduced its appropriations this year by over a half-million dollars.

The National Child Labor Committee announces a widespread campaign to take the more than 2,000,000 children between the ages of seven and 17 out of industry and put them back into school and give their jobs to men and women who need work.

Frances Densmore, Smithsonian Institution, describes a strange religious cult—the drum religion of the Menominees and other mid-west Indian tribes, supposed to have originated with an “inspired” Sioux prophetess some 50 years ago. The rites of the cult are centered about a sacred drum. When a bell, suspended within the drum, rings when the drum is beaten it signifies that any request made will be granted.

Rattlesnake, leader of the cult above referred to, thus describes the drum: “There is really only one drum in the world. If I go anywhere, in any tribe where there is a drum, I am welcome and given a seat. Whenever I run across a band of Indians with a drum those people have been trying to do right.”

Among the teachings of the drum cult are the following: “If anyone tries to quarrel with you, walk away. If anyone is talking bad about anyone, walk away. If a bad scheme is afloat, walk away.” Moonshine and stealing are banned. They contribute money to the drum during ceremonials. This is in the nature of an insurance fund, for use in case of illness or misfortune. Any member of the cult can draw upon this fund with the consent of the others.

Advices from Norway and Sweden bring tidings of great joy. Evangelist Manges closed a campaign at Gothenburg that was very successful and reports have it that thousands of people were turned away from the meetings for lack of room. At Oslo 3,000 people gather from day to day to listen to the evangelist, and the Pres. of the Free Evangelical Churches says nothing like it has been seen in Norway in 50 years, if ever. Why his success? It is reported he presents the Gospel as it is in the Bible in a serious and uncompromising way. Simple!

A university fails to discharge its obligation if it merely trains the mind. What is the use of training minds in chemistry if the only result is the production of more instruments of war? What is the use of training philosophers if the result is to create a doubt as to the difference between right and wrong, or a doubt as to the existence of a God to whom we are accountable for our deeds?—*President Duffield, of Princeton.*

Warden Lewis E. Lawes, of Sing Sing, has this to say: “There is no moral force in the classroom. The prisoner boasts of a complete public school record and in many cases has reached high school and even higher institutions of learning. The failure of our schools and general educational methods is filling our juvenile homes, our reformatories, and our prisons. There is hardly a juvenile institution that is not a crime incubator.”

According to the recent Census in Canada the Baptist increase in membership was 5 per cent; the United Church of Canada 7 per cent; the Anglican Church 16 per cent; the Roman Catholic Church 21 per cent; and the Lutheran Church 37 per cent.

The number in the United States who can neither read nor write is estimated at 4,283,753.



# THE SANCTUARY

## The Atonement

CLARENCE TRUE WILSON, D.D., LL.D.

*God was in Christ reconciling the world unto Himself.—II Cor. 5:19.*

DANIEL STEELE, in that inimitable book, "Half Hours With St. John's Epistles," says: "The word 'Atonement' appears but once in the New Testament, and is in that text a mistranslation for 'Reconciliation,' as in the Revised Version of Romans 5:11. But the idea of the Atonement, hinted at in the Gospels, where it could not be intelligently explained as a ransom for many (Matt. 20:28) is after the death and resurrection of Christ fully unfolded under such terms as, 'Redemption through His blood,' 'Gave Himself for our sins,' 'Hath given Himself a sacrifice to God,' 'Christ suffered for us in the flesh,' 'He is the propitiation for our sins,' and many similar expressions."

The seven allusions to this central fact of Christianity in John's first Epistle, which is probably the last document written of the New Testament, are like the prismatic colors united to form the white light of evangelical Christianity. If "Liberalism" has no place for the Atonement, Orthodoxy has no ground to stand on without it. The correct philosophy of the Atonement is not necessary for the salvation of penitent believers, but it is necessary to the salvation of that *Orthodoxy* which produces penitent believers in Jesus Christ.

The Gospel is the message of reconciliation. We may not understand all the adjustments of the plan, nor give a correct philosophy of it, yet we may hold firmly to Jesus Christ by a simple trust until we know the doctrine for ourselves by inner revelation. He stands before the law as our righteousness and secures our pardon on condition of faith. O the love that made the provision! Can any man stand face to face with the Atonement and still love his sins?

The Atonement is the supreme fact for our contemplation. We have a Redeemer; we have a Saviour, for he that "believeth on the Son hath everlasting life." And we may take

Him without comprehending all the mysteries of his life, even as a man, weary and hungry, has been rested and strengthened by food, who could not tell how it operated to construct the different sections of the body.

The fact of the Atonement is, no doubt, accepted by all who rightly bear the Christian name, but the doctrine has caused much controversy among thinkers, and is but little understood by the masses. Let us enquire then: In what sense may the suffering and death of Jesus Christ be a propitiation for our sins?

The theory which properly explains the New Testament teaching on the subject of the Atonement is popularly called "The Governmental Theory." Here we have men in a state of sin, adding wilful transgression to their native depravity. God loves them in spite of their fall, and in the midst of their ruin. He hates the sin but loves the sinner; desires to forgive yet is compelled to sustain the majesty of His law. So the Atonement comes in as a governmental provision which accepts the suffering and death of Christ, voluntarily endured for us, as a substitute for the punishment which would have justly been inflicted upon us, making it possible for God to sustain the law, maintain His moral government, while forgiving the penitent offender.

In probation God is not dealing with us as a judge to administer distributive justice by any unvarying rules, but as a governor whom God set forth as a propitiation through faith in His blood for the exhibition of His righteousness because of the passing over of the sins committed in the forbearance of God.

The righteousness is not judicial, exact, distributive, giving to each his exact deserts, but rectoral, governmental, general justice which carries out all the ends of the law, as is done by a parent at the head of the home, or by a ruler in his dealings with those subject to his control.

There is no necessity for the punishment of sin on account of its inherent nature or

demerit. Rewards must be given the righteous or injustice is done; for righteousness receives reward as its right. But sin has no rights, and no claims to justice. It may be punished or not punished, as may best serve the good of others, the interests of society, or the governments, and furnish a lesson for angels and men. Anything else that will serve the interests of others may be substituted for punishment, without injustice to anybody. Thus the sufferings and death of Jesus were substituted for penalty in vindicating the government of God over his moral creatures.

This view of the Atonement, instead of being an antagonism between the Father, as the impersonation of justice, and the Son, as the embodiment of love, presents the three Persons of the Trinity co-operating to the utmost in sacrifice for the salvation of men. This explanation of the governmental facts teaches that sin is punished to give sanction to order and value to law, and to give character, dignity, and power to moral government. This is its sole object. God has found a substitute for the punishment of sinners in the sufferings of Christ; hence our sins may be remitted and the sinner pardoned.

This placing of the ground of punishment and the necessity for atonement in the nature of government and law, rather than in the intrinsic demerit of sin, does not make room for a letting down of justice, or a lessening of the guilt of the sinner, who is in open rebellion against God's personal reign. The evil effects of sin upon those whom we might bless; the deteriorating effects of sin upon our own souls, and the implied rejection of Jesus Christ, and His salvation, God's only remedy for sin, are sufficient to justify future and eternal punishment of the finally impenitent.

The Atonement is universal in its provisions but conditional in its provisions. That condition is set forth in Christ's Blood. There is no other key to unlock the door to its benefits. The ground of punishment, therefore, as well as the necessity for the Atonement in Christ, grows out of the relation of human sin to the government of God. Sin is punished to give sanction to law. God is a ruler and His government must be upheld. The Atonement was the substitution of Christ's suffering for the punishment which we deserved. If we accept the substitution we are pardoned. This does not deny a ground for punishment, nor hint that any one who rejects the salvation of Christ will ever be saved.

The world was lost. It had to be recovered to God by the presence and ministry of Jesus. God is a ruler as well as a Father, and we were in rebellion. His government must be upheld as well as His mercy exemplified. There is no necessity for the punishment of sin except for the good of others, or to uphold the government. It is just to punish sin, but not unjust to allow it to go unpunished. It is punished to maintain the authority of the Law.

Christ's voluntary sufferings with us and for us uphold the glory of God's kingdom and the justice of His Law. Hence without abrogating these God may pardon any penitent soul. God accepts the sacrifice of Christ, and through Him we have full redemption and free pardon if we repent and believe. The ancient king whose son had committed a crime for which he was to lose both of his eyes, stepped to the side of his son and gave one of his. This illustrates God's attitude toward the law and the race. It is evident that no penalty was inflicted upon that father. He suffered for the guilty, to the upholding of good government, under the impulses of love.

So God found us under sentence of death, guilty, with no eye to pity and no arm to save; with the whole moral government pledged for our punishment, with no way to maintain the moral government if our sins were not punished. He must choose between abrogating law, favoring sin as much as righteousness, honoring the wicked as much as the good, and so putting an end to all moral distinctions, or the infliction of the death penalty upon us. In this dilemma He takes this suffering on Himself, he accepts the offering of His Son, who takes upon Him the form of sinful flesh, is born of a woman, is made under the Law, and becomes obedient unto death, even the death of the cross. Thus by His sufferings for us He makes the Law honorable, and exalts and declares the righteousness of God. God accepts this on condition of faith in the Blood of His Son, having laid help on one who was strong to deliver and mighty to save.

Jesus Christ, by the Blood of His Cross, made such a sacrifice on the part of God that He can forgive the sins of all men without condoning their offenses. He can extend mercy without abrogating law or ignoring justice, and thus offer a universal provision for the forgiveness of all men on the easy condition of faith. What is universal as a provision is conditional in its application.



The Atonement makes it possible for God to be just and the justifier of all who believe in Jesus. The atoning sacrifice is of such intrinsic worth that it is infinitely sufficient for all. God sustains the same relation of divine compassion to all. His attributes declare His universal love. The same is true of the Son. "It is therefore His good pleasure that all should be redeemed. His Cross so affirms.

The Atonement as a provision of infinite love for a common race in a common ruin of sin must be an atonement for all" (*Miley*). He is therefore the Saviour of all men, especially of them that believe. God accepts every sinner as saved who accepts His son as Saviour.

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," means you cannot be lost while trusting Jesus Christ. "Unto you therefore who believe He is precious." He takes the contract to clear every man who becomes His client. "If any man sin we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

But what of the guilty sinner who rejects his atonement and insists on standing on his own merits and pleading his own case? There stands the Law, the government and the heart of God defied. See the lawlessness of the sinner in open rebellion against God's personal reign; the evil influences of sin upon those whom he might bless; the deteriorating effects of sin upon his own soul, unfitting him for heaven; the implied rejection of Jesus Christ and His salvation, God's one remedy for sin. These considerations are sufficient to justify future and eternal punishment of the finally impenitent.

Christ alone professes to be able to wash away the pollutions of sin, and restore lost purity and happiness. Where else can sinners go? To the Law? That condemns the guilty. To the world? That is a delusive bubble. To pleasure? That has already led us astray. To sin? It is that which causes our present distress.

Why not to Christ? "There is none other name that is given under heaven or among men wherein we may be saved; neither is there salvation in any other." Not a promise was given, but it referred to His merits. Not a threatening prediction was announced but He was represented as a refuge for the guilty

and a covert from the storm. Not a mystic institution was ever ordained, not one bleeding bullock, not a single slaughtered lamb ever stained a Jewish altar, but it stood for the Lamb of God "*Slain from the Foundation of the World.*"

*Washington.*

## Hope

E. W. CASWELL, D.D.

*And for an helmet, the hope of salvation.—I Thess. 5:8.*

THE helmet protected the warrior's head, so hope removes fear and trembling, making the Christian soldier strong in the confidence of victory. Hope is half the battle; it is like the inspiration of music to marchers; it helps to lift one's eyes to the hills, whence cometh our strength. Hope beholds the power within the veil, where the Forerunner dwelleth, where the anchor of hope holds. Hope refuses to look on the dark side, seeing only light and liberty beyond. Hope never studies the lesson of retreat, but ever moves forward, following the beckoning beam of heavenly shining. Hope is the angel of the inventor and discoverer, as well as of the soldier and Christian. When men lose hope, they faint and perish; the dynamo is broken, the fire is dead, the light has gone out.

Therefore we are saved by hope. Christ is in the soul as a present experience and a glorious hope of immortality. We are more than conquerors, thrilled with this divine expectation. Hope makes us more and more like him in resurrection life and spotless beauty.

The Beloved John is called the apostle of love; Peter and Paul, of hope; James, of faith; but all are one in Christ. Hope is the anchor, faith the cable, and love the Rock of Ages.

Hope is the helmet crown on the brow of the other graces. He who hath this hope purifieth himself even as Christ is pure. He dwells already in the beginnings of his inheritance. The flames of hope from his helmet crest illumine the dark valley; in age and feebleness the battle is over, the fight is won; hope has enabled you to keep the faith, to win the crown as morning dawns on the shining shore of the haven. Let us protect the head with hope, for it is where thought dwells, where plans are made, will decides, conscience directs, and reason works. Losing the head, we lose all; for head and heart are one.

# Current Religious Thought

## Unrecognized Evidence of the Virgin Birth

PROFESSOR HERBERT W. MAGOUN, PH.D.

PROFESSOR GILDERSLEEVE once remarked, "When you get a new language, you get a new brain." There is truth in that statement; for it is never possible to translate from one language into another with accuracy. There is always a difference in the point of view which alters the content of the words in some way. Something is therefore inevitably lost in the translation. Illustrations can be found almost anywhere. They can be found in the Bible. One of them will be dealt with in the latter part of this paper.



Dr. Herbert W. Magoun

By common consent Matthew and Luke are credited with all the direct testimony concerning the Virgin Birth. As a matter of fact there is other direct testimony to it, although one passage has been destroyed, in effect, by a change in the wording due to some scribe, while the other has been equally incapacitated by the difference produced in effect through translation. The English is simply incapable of rendering the Greek in its true sense, unless the sentence is so extended that it ceases to be a translation and becomes a transfusion.

Both passages occur at the beginning of

the respective books in which they are found. Both are very brief. But—both are decidedly explicit. One is in the Gospel of John, the other in Romans. The one in John is particularly definite. It states the matter even more baldly than either Matthew or Luke. In fact, it is so definite that one can but wonder whether the corruption in the text as it now stands was intentional, especially when it is learned that the reading was hotly disputed as early as the first half of the second century of our era. Carefully analyzed, it becomes clear that the present reading, now found in all versions so far as is at present known, is wrong, and that the original reading must have been one that is no longer recognized.

Expert critics have in the past witnessed to the truth of his statement, and they include Blass and even Harnack, who rejected the Virgin Birth. As a careful linguistic critic, he saw that the true reading must have been different from the one now in evidence, and that it must have been the reading testified to by three of the early church fathers. It will be given below.

Our earliest codex is placed at 331 A.D. It has the present reading, and other manuscripts have it as well. The manuscript evidence, therefore, is all in its favor; but that evidence is also considerably younger than the testimony of the three church fathers, who carry the matter back to a date almost two hundred years earlier than our earliest manuscript. In the days of all three the matter was in dispute, all three testify to the same thing, and all three agree that the present reading is not the true one, although it was stoutly defended by men of their day. Just why is not clear, unless they disbelieved.

To obtain our own rendering, violence has to be done to the Greek; for in place of a clear case of the plural a singular is used with a change of meaning. The sequence is also unusual, and the relative is made to refer to a noun so far back that ten words



stand between it and the relative. On the other hand, the most natural construction would produce a relative depending directly on the word that precedes it, and that is what the church fathers testify to. As it now stands the entire passage is something of an enigma, and it has been the bane of commentators who have tried to explain it. The reading of the church fathers is as clear as crystal and perfectly simple.

THE first witness encountered, as we go backward, is Tertullian (150-230 A.D.?) He probably wrote at about 209 A.D. He was born at Carthage and became a convert to Christianity at about 192 A.D. He was a rigorous ascetic as well as a vigorous defender of the Christian faith. He spent a part of his life in Rome and wrote his chief work, *Apologeticus*, a defense of Christianity, as a result of the persecutions of Septimius Severus. He produced treatises on the martyrs, patience, baptism, penitence, etc., and also wrote one against Marcion. He was a member of the Latin church.

His testimony is that while some insisted that the relative was in the plural number, it should be in the singular, as that was the true reading. Such a change alters the passage completely and makes it refer, not to Christian believers as it now does, but to Christ himself. When the change is once made and the sentence is read with a singular relative, there is no longer the slightest difficulty in seeing what it means. It becomes so clear and explicit that the reader is made to wonder how the change was made in the first place by any one, unless he was a disciple of some disbeliever in the incarnation. Such teachers appeared early in the life of the church, and traces of their work still remain in New Testament manuscripts.

If Tertullian stood alone, his evidence might be doubted; but he does not stand alone. Before him in order stands Irenaeus (the date of his birth is uncertain, but he probably died about 202 A.D.), whose testimony is equally explicit and to the same effect. He probably wrote about 180 A.D., or about thirty years before Tertullian. He was a member of the Greek church, was a native of Asia Minor, a disciple of Polycarp, who was born even earlier than 69 A.D., and, like his master, suffered martyrdom for his faith. His work against heresy was written in Greek, but it has survived in a Latin translation.

Two witnesses might not have been

enough; but we actually have three, since Justin Martyr, another Greek father who died about 163 A.D., in all probability, and who may have written as early as 135 A.D., is said to bear witness to the same identical thing; namely, that the relative pronoun was originally in the singular number and that the plural reading is wrong. Scourged and beheaded at Rome, he showed how firmly a converted pagan could defend the faith.

To see the matter clearly, the Greek text is necessary. As it can hardly be reproduced here, the only thing left to do is to transliterate it into Roman characters and use that as a basis for the demonstration. It runs thus:—

*Hosoi de elabon auton, edōken autois exousian tekna Theou genesthai, tois pisteuousin eis to onoma autou, hoi ouk ex haimatōn oude ek thelēmatos sarkos oude ek thelēmatos andros all' ek Theou egennēthēsan.* (Jo.i.12.)

To make the matter easy to grasp, a literal translation following the Greek order of words is next in order. It reads: 'How many, however, received Him, He-gave to-them power children of-God to-become, the-ones trusting in the name of-Him, who not from bloods nor from will of flesh nor from will of man but from God were born.' The "from" means out of, and it has two spellings. The meaning now is "to-them (*autois*) . . . who (*hoi*).'" Note how far off the antecedent is from the relative.

The only changes needed to get back the true reading are these—alter the final letter of the relative from i to s and drop the last three letters of the sentence. Observe that if the relative were once written as a plural, the addition of the three letters at the end would become inevitable. They indicate the plural form, while their omission produces the singular. While it may be possible that the scribe may have had his mind so fixed on the Christians themselves that he made the relative plural to refer to them, the form of the sentence appears to make that extremely doubtful.

The natural word for the "who" to refer to is the "Him" immediately preceding it. When that natural construction is accepted, the meaning becomes,—'who was born, not of bloods (sexual union) nor of the will of the flesh (carnal desire) nor the will of man (Mary's wish) but of God.' Could a more explicit statement of the Virgin Birth be framed? Could a sentence more easily un-

derstood in its complete covering of the ground be composed in so few words? If this is not the true text, why is the word for blood in the plural number and not in the singular as it is translated? The plural must mean two parents. He had but one, humanly speaking.

This is where so much confusion is produced in claims that the basic idea is an old heathen one. It is not. It is absolutely unique. Every so-called virgin birth in heathen legends involves sexual intercourse with a god or a hero. No such element can be foisted upon the gospel story. It is absolutely excluded, and this verse emphasizes the fact. God's power was exercised to cause an embryo to develop in an unheard of fashion, and nothing like it ever came into the mind of a heathen writer, although something resembling it may be found in a Japanese legend, if we take it seriously and not as a fairy tale.

When you have studied the above facts carefully, ask yourself if it is possible to escape the conclusion that John had the Virgin Birth in mind when he penned those lines. Have they any real sense on any other basis? Is not their meaning plain and unmistakable on the basis now laid down? Is it likely that a scribe could be so stupid as to miss it? And if he did not, would the change be accidental?

IT is sometimes maintained that Paul knew nothing of the Virgin Birth. What, then, is the explanation of the many things he says that have no real sense on any other basis? Could he have said them at all, unless he did have a knowledge of that doctrine? Is it possible to escape the conclusion that he would have stultified himself by saying them, if he did not have such a birth in his mind? Is there, then, any evidence of a direct sort that he did? There is.

It is also necessary to use a transliteration of the Greek text, if we are to get a clear view of the situation. It runs like this,—

*Paulos . . . klētos apostolos, aphōrismenos eis euaggelion Theou ho proepēgeilato dia tōn prophētōn autou . . . peri tou huiou autou, tou genomenou ek spermatis Daueid kata sarka, tou horisthentos huiou Theou en dunamei kata pneuma hagiōsunēs ex anastaseōs nekrōn, Iēsou Christou tou kuriou hēmōn, etc. (Rom.i.1-4.)*

A literal translation is much more difficult in this instance, if the Greek order is followed; but the attempt must be made, if the matter is to be properly understood. It will

be something like this: 'Paul, . . . a called apostle, set-off-by-bounds in (unto) an evangel of-God which He-promised-before through the prophets of-himself . . . concerning the son of-himself, the-one coming-into-being from a seed of-David according-to flesh, the-one marked-out-by-bounds a Son of-God in power according-to spirit of-holiness-as-its-chief-characteristic from (because-of) a resurrection of-dead-men, Jesus Christ the Lord of-us,' etc. Awkward as the English is, it gives the inner content of the Greek. The genitive of characteristic in Greek always indicates the one peculiar thing that characterizes the subject. The thing that characterized the spirit of Jesus was its complete holiness.

So far as His flesh was concerned, Paul says, he was of the seed of David; but when it comes to His spirit, whose chief characteristic was holiness, He was marked out by bounds as the Son of God in power because of a resurrection of dead persons. The word meaning "dead" is in the plural number, and it has been rendered accordingly; but it can be taken to mean 'from among the dead' as a genitive of source or separation, and that is the usual and correct interpretation. In either case, the spirit that inhabited that body was, according to this statement, not a child of David but a Son of God, and he ends with an expression which would become in Hebrew 'Jesus Messiah, our Jehovah.' The reason for so putting the matter is the fact that the word rendered Lord is the one used in the Septuagint for the tetragrammaton of the Jews, the ineffable Name.

In effect, it referred to Jesus as the I AM of the Old Testament, and that would not have been possible if Paul had regarded Him as a man born of a woman by a human father. If his epistles are studied carefully, it will appear that he recognized the divinity of Jesus as fully and freely as any other New Testament writer. He simply had to do so to write some of the things that he did.

Strange as it may seem, this very passage is quoted in a pamphlet designed to show that Jesus was the son of Joseph, and it is quoted as "proof" of that contention! Luke is then made to say (3:23) that such was the case, just as it was supposed. What he does say is that Jesus was a "Son-of-Joseph" (really a Bar-Joseph, just as Peter was a Bar-Jona), "as the custom was." The Greek cannot mean "as was supposed." It is an idiomatic use, and the verb means "to observe a



custom or law." The noun that lies back of it is a part of the name Deuteronomy, which means the second law, *i.e.*, giving of the law. The translators inserted an article which is not in the Greek, and, having got the expression, "the son of Joseph," could not possibly understand how he could be that "as the custom was." What Luke really referred to was the habit the Jews had of using a father's name with a prefix to form a second name for a son.

All through the Old Testament the translators have inserted the same article, in proper names, although the Hebrew does not have it, and it does not belong there. Zerubabel's name was Zerubabbel Ben-Shealtiel, and it should be so given in all versions; for he was the son of a younger brother named Pedaiah, and it is a matter of record (1 Chron.3:19). To this day in Russia the Jews frame the middle name of a child in the same way, and his family name is never used in ordinary speech. It is reserved for extremely formal occasions or a case in a court of law. Patronymics of the same sort have been in use among most of the European nations, and English names ending in -s or in -son are just that.

**O**PPPOSITION to the story of the Virgin Birth began early; for it was rampant during the lifetime of Jesus, and it has never died out. Only recently, in a suburb of Boston, a preacher announced from his pulpit that he had no doubt but that Jesus was a natural son of Joseph! Evidence against such a view counted for nothing with him; but there is plenty of it, both Jewish and Christian, if one is only willing to recognize it. John chronicles one bit of evidence (8:41), although the fact has not been recognized.

Insult by innuendo is a typical oriental trait. The Mexicans have a similar habit, and it is never safe to spit when passing a Mexican. He may turn and stab you in his indignation. Inserting the innuendos in italics, the verse in John means, "We were not born of fornication, *as you were*, we have one father, *not two, as you have* (a real one and a legal one), our God—*He cannot be father to a bastard!* It was the worst thing they could possibly say to Him from a Jewish standpoint, and they had been stung into fury by His calm opposition.

The last two words in the Greek mean, literally, "the God;" but that was the normal way to say "our God," because a possessive would mean "our own God." We need to

know more about such idioms in our Greek Testaments. From our point of view the definite article is overworked in Greek; but that does not excuse us for misinterpreting it or failing to grasp its true meaning. We have been too apt to think our own way the only right one. Fashions differ in different races, and the fact must be recognized. If I make a noise in eating soup or drinking tea in the United States, I am counted a boor; but if I exercise my knowledge of that sort of etiquette in Japan, I insult my hostess. There, I must make plenty of noise to be even decently polite!

It is possible that this hostility to the Virgin Birth is reflected in the failure to alter the text of John so as to conform to the testimony of the three church fathers. The evidence is unmistakable, the difficulties in understanding the verse disappear as soon as we know the true reading, and the textual emendation is simple and easily made. The principle that the harder reading is apt to be the correct one, because a change to an easier reading is natural, is not always final, and in this case the change made is so detrimental to the meaning of the verse that one can but wonder why its advocates succeeded in convincing men of their day that they were right.

**T**HERE is one other possibility in connection with the original error; for a final s could be so carelessly made that it could be mistaken for an i, and a scribe may have misread his original and then concluded that the final verb was wrong. He would naturally add the three needed letters and let it go at that. The existence of the true reading in some early manuscripts must be conceded; for, otherwise, the testimony of the church fathers has no adequate explanation. Writing at three different periods, during some two hundred years, two in Greek and one in Latin, they must have had something tangible back of them, on which to base their contentions. The curious thing about the matter is the fact that all such manuscripts disappeared and only three prototypes survived, all of them with the false reading and with other defects, mostly omissions, in two of them.

Two of them are supposed to be survivors of the fifty ordered by Constantine for use in the churches. They are Codex B, the Vatican manuscript, and Codex Aleph, the Russian manuscript. The third must have been a fuller document; for it must lie back

of the so-called *Textus Receptus*, on which most modern translations have been based. It is known that copies of that text were multiplied and also that a deliberate effort was made to find and destroy them. All early copies have perished; but later ones, along with translations from the early manuscripts have survived, and the evidence goes to show that the received text was the true text, not the shorter text of the two oldest manuscripts.

The passage in Romans was not subject to change, because men did not stop to look below the surface and did not, therefore, realize what Paul really meant. They did not see that he must have had in mind the Virgin Birth and that he had reference to it, actually testifying to its reality. When the Greek is studied carefully, however, and its inner content is considered, the conclusion is inevitable that Paul really did intend to witness for such a birth, and that he put the matter as a man of his erudition would be likely to do instead of in the straightforward manner found in John's gospel.

There is the possibility that the very simplicity of John's statement and its bold directness confused ancient readers, and, without stopping to read into it all that was involved, that they hastened to accept the plural corruption as an exaltation of Christian believers. That reading is plausible enough on its face, if it is not questioned too closely, and men in those days did not analyze statements as keenly as they might have done. Indeed, that very fact may explain why the advocates of the plural reading were able to prevail and have it accepted as the correct one. That they did is now incontrovertible, and the reading has stood so long and been so universally accepted that it may be a hopeless task to try to correct it. Antiquity lends dignity to the error.

In spite of that fact, the truth still remains. The original reading was in the singular, the reference was to Christ himself, it bore witness to the Virgin Birth, and it stated the facts with the utmost candor and directness. The truth is what we all want—unless we have some pet theory that it con-

troverts. In that case, our minds may be closed to argument as the proverb declares; but intellectual honesty does exist, and there are plenty of people who are receptive to new ideas. Their danger is undue haste to accept them. The thing to do is simple enough. Test them. See if they stand the requirements of a critical analysis. Study each point carefully. Do not allow yourself to be influenced by the position the advocate holds. Has he the goods? Can he sell them to you on their merits alone? That is the real test.

It was for the purpose of allowing my readers to do just these things that I inserted the Greek transliteration above and then added a literal translation in the original order of the words. Wherever it required two words in place of one, or a phrase in place of a word, hyphens were used to indicate the fact. An article was allowed in a place or two, because English requires the use of a or an regularly where the Greek has no such word. It occasionally omits a "the" in places where English uses one, and that fact has led to various blunders in our translation, such as using "the son of" in place of a patronymic "Son-of" as is done in the original.

Most languages lose sight of the nature of a patronymic and turn such names into surnames; but that does not alter the basic fact that such names did not always indicate descent, since adoption entitled a man to the use of one. We would do well to stick to the original usage and not alter it in translating. Jesus had to have a legal father and a legal name. Only one possibility was to be had: He must be enrolled as a Bar-Joseph. The exact English equivalent is a Josephson, since English employs a suffix instead of a prefix to accomplish the desired result. German includes both; for it has Bar-tholdy side by side with Mendels-son. One is Aramaic, the other a translation of Aramaic.

With what has now been said, it is hoped that the whole matter has been made clear and that evidence for the Virgin Birth has been given the added testimony of two more material witnesses. They are reliable.

Belmont, Massachusetts

THIS periodical is much needed and is doing a great work in steadying and confirming the faith of our young preachers. They are reading it. I make constant reference to it in my classes and put it in my required readings, and students are delighted with it and greatly profited by it.—Frank P. Morrison, D.D., Professor, Systematic Theology, Asbury Theological Seminary.



# The Triumph of the Defeated

C. H. BUCHANAN, D.D.

SOME time ago a thoughtful one was heard to say: "The defeated eventually triumph." That sentence has lingered so persistently that it has become a sort of life principle, a fact which history seems to bear out. In keeping with it is the line of poetry: "Truth crushed to earth will rise again." So often the defeated have been simply overcome, not defeated by numbers, even. In fact they have often been far from it. Their calamity has been but a purifying agency to cleanse and strengthen for a supreme struggle onto victory.

This has been true since the day when Moses by a popular vote was turned back into the wilderness till a race of true heroes could be developed.

Only the invincible Joshua and Caleb whose report was: "Let us go up and possess the land, for we are able," finally entered the land of Canaan. Forty years after their "defeat" they triumphed.

Homer grew poetically eloquent over the defeat of the Trojans and the overthrow of their city of Troy. But it remained for Virgil to sing the song of final triumph. Wrote he: "I sing of arms and the heroes who first came to the Livinian shores." Who were those heroes but the defeated Trojans who founded Rome to rule the world including Greece with all her art, learning and oratory.

We remember also that a Roman ruler, to please a hating people, sent a young Galilean to the cross. His enemies rejoiced that he was put out of the way. But was he defeated? If so, when? Centuries later a Roman emperor, who had done his mightiest to suppress the influence of Christ, said with his dying breath: "Ah, Galilean, thou hast triumphed!" The new Rome built upon the ruins of the old, was far in advance of the pagan Rome that had disappeared, vanished forever.

After centuries of persecution, the massacre on St. Bartholomew's day seemed to be a final defeat; but did the 70,000, including women and children, who were put to death that day in France alone, accomplish the defeat of the cause of religious liberty?

What were the results of that massacre? First, it sent a shock of horror to the souls of many nations, and then it sent the Huguenots in banishment to many nations, chiefly

to England, Scotland, and finally to America there to build up a Protestant nation where all men should be free to worship God and all religions should be protected from religious persecution. In this case the age-long struggle which often had registered a defeat for one group, finally became a triumphant victory for the liberty-loving people of God.

## A Wilderness Temptation

Of late the Church has followed Christ into the wilderness to be tempted,—especially here in America. But be it remembered that "tempted" means a test of strength, the revealing of character. The struggle has often meant to establish the mastery in matters of truth and right. This struggling seems to be necessary to us poor blind souls. Only by such testing of heart and soul and the fight to a finish, can the truth be finally established. This we believe has been the result of the "wilderness temptation" of the Church in modern times. Let us inquire and see:

In the evening of the splendid Victorian era, a darkening cloud appeared on the sky. The evolution "hypothesis" then cast a shadow over the Church and many were distressed by it. The doctrine of the provident care of God for even a sparrow and the belief that "every hair of our heads is numbered," gave way to the "survival of the fittest" theory. Men came to belittle the Golden Rule and the spirit of Christ.

Mr. Wiggan, in his *New Decalogue of Science* (p.34), says: "Barbarism is the only process by which man has ever originally progressed. . . . Civilization is the most dangerous enterprise upon which man has ever set out." This he says in advocating his "survival" principle of eugenics, in which he applied what he calls the "bloody business of evolution," meaning that in the "survival of the fittest" the weak and unfit are weeded out and the "fittest" survive.

But the survival of the fittest brings on a life struggle, and this kind of a struggle brought on the World War in which from thirty to forty million people lost their lives. But this war was softened by the Red Cross, a spirit-of-Christ principle which sent to the trenches surgeons and nurses to save and soothe the maimed and helpless victims of the survival of the fittest struggle.

Today this Golden Rule institution has entered no less than twelve million homes and is an established institution in forty-eight of the nations of earth. The millions whom the Red Cross saved would have been left to die as the "useless element of society."

By this theory the world would have been deprived of such splendid spirits as John Fletcher of Madeley, R. L. Stephenson, Sidney Lanier, William E. Henley, Mrs. E. B. Browning and thousands like them, frail women not a few among them. These souls often propped up by pillows, while gasping for breath, produced poetry and literature which have thrilled and encouraged souls all around the world. This we dare to call the final triumph of the defeated.

We are reminded that Spartan mothers cast their weakling infants into the sea, that a race of giants might be developed. We remember that a swine sow sometimes devours her new born litter; but we prefer neither the spartan mother nor the sow as Christian model of motherhood. The frail infant tenderly nursed to health and manhood so often represents God's gift of splendid manhood.

Sir Walter Scott's mother tenderly nursed her paralyzed child to a fairly vigorous manhood to dazzle the world with his marvelous literary genius. The survival eugenics would people the world with splendid animals; Christianity would people it with manly men with clean souls and tender hearts, fashioned after the spirit of Christ and guided by the Golden Rule,—fit subjects are they for the kingdom of heaven. Here the spirit of Christ reaches the final triumph.

#### The Struggle in Beliefs

Never in her history has the Church been so tried (tempted) in matters of belief as in the last few years. She has had to stand the bayonet charge from the printing press,—in books and magazines by the thousands. Overt and insidious enemies have stormed her citadel. The stealthy attacks have come from the humanistic philosophy, holding that man is sufficient of himself and needs no Divine help to accomplish life's highest destiny, denying the need as well as the fact of light from above. This has long been an item of materialistic philosophy.

David Hume's friends used to enjoy some pleasantry at his expense. A friend spent the evening with Hume, discussing philosophy. On going to the basement in the darkness Hume lost his way and called for a light.

His friend coming with a candle, said: "David, now what do you think of a light from above?" This question Hume answered with a hearty laugh at his own expense.

In books of philosophy and lighter fiction,—chiefly the latter—the fact of religious reality and faith have been attacked, but what has been the result? Has the Church been defeated and ruined, and has her flag of defeat been hoisted? By no manner of means. The old ship still braves the storms.

Let it be confessed that much which the Church has suffered has been because of her own short-comings. She compromised with the world too much, and connived with the world for membership, forgetting the age-old condition of success: "Come out from the unclean, and touch then not, and I will be a father unto you and ye shall be my sons and my daughters, saith the Lord Almighty" (2 Cor.6:17,18). This does not mean racial seclusion, but spiritual wholeness, cleanness, without which the Church loses her soul-saving power and her prestige with the world.

Drifting afar in the wilderness of temptation, men went astray from their Lord, lost the touch of his hand and the light of his countenance. When men of the world see but little difference between themselves and the church-members in social affiliations and business deals, they question the wisdom of the cost of the Church. And worldly church-members ask themselves the question: "If my religion is worth no more to me as a spiritual enrichment, is it worth sending to heathen lands? Unless it saves me will it save the non-Christian world?"

But history repeats itself. This, as a matter of course, brought on criticism, and this awoke the Church to her short-comings; and she turned to regain her old-time consecration and experience. Her first effort was a "repair job." She must remove the barnacles which had attached themselves to hull of the Old Ship of Zion, that her speed may be less impeded and her sailing be more normal. She must renew the ship's spiritual driving power, since while struggling with the waves she was of little account to the rest of the perishing world. The awakened Church renewed her contact with her Lord, regained her spiritual force and her richness of religious experience. As of old "the angels came and ministered unto them." They found a joy never known before. Long since men have seen the wisdom of Gamaliel's philosophy:



"If this matter be of God ye cannot overthrow it."

In all the Church's struggling was she defeated, or was she only learning wisdom by a sad experience? Christianity will not give up her Lord and only hope of spiritual success. Only with the sense of real sonship with God are the Christians "the salt of the earth." In the dark days of past struggles, the Church has always reached the daylight with renewed strength and hope, having developed defensive heroes of which the world had no knowledge. These have been her harbingers of hope, and her crown of final triumph. Following their leadership the Church has gone on her way rejoicing, conquering and to conquer.

#### **Tempted by Riches**

A great Church leader once said that if his own "Church were ever ruined it would be by her riches." Americans, like the captives in Babylon, are tempted by riches. The Church in America, if not in all the world, was never possessed with such wealth as she is today. She has never been so well housed as far as churches are concerned, nor was she so well fed and clothed. She must settle the problem of the stewardship of wealth.

Riches are not a crime; rather, it is a matter of course with a really vital Christian. His religion should make him industrious and thrifty, and this in time means wealth, hence the problem of how to spend or invest his money.

The great Church leader mentioned above advised, "giving all we can," as a safety medium for the Church. Men as they become rich are in danger of setting their affections on their money. This in turn causes a deadened sensibility to creep into the soul, till they become grasping, cold and miserly. Wealth when rightly used becomes the source of the sweetest and highest joy.

The Babylonians refused to be bribed by rich river bottom lands, to forget their Jerusalem, and what was the result? Why, the development of such heroes as Daniel, Isaiah, Nehemiah the builder, and Ezra the Scribe. These men saved the remnant of Israel who returned to Zion, bearing the golden temple vessels.

An Indiana German farmer who had saved up a few thousand dollars, was induced to endow an institution in Washington City, for the cure of crippled children. At the dedication he said to a friend: "I did not know

that it was possible for a mortal to be so happy!"

When George Peabody was a prosperous banker, a Y. M. C. A. worker asked him for a contribution. "Put me down for \$100," was his reply. The worker said, "We had you down for \$500," thanked him and stepped out. Mr. Peabody thought the matter over, saying to himself: "Here I have shown myself just one-fifth the man my neighbors think me to be." He realized how that a miserly spirit was chilling his very soul, and he resolved the next morning to go to the solicitor and have \$1,000 written in the paper. This made the banker so happy and awoke such manhood in him that he resolved to become a philanthropist, giving in all \$9,000,000 for human benefits,—in building better dwellings for the poor, for public libraries, and \$3,500,000 for education in the South. We dare to ask if there was ever a happier man living than he?

When was there as much money given to education, to help the needy, and to missionary interests as there is today? These donors, who were in their youth very poor boys, come to feel that the greatest way they can glorify God and the redeeming Lord, is to invest their legacies in that way. They feel that as their Lord "went about doing good," they, too, must walk in his footsteps, hence the money given to medical schools, to hospitals and to the Red Cross.

Was there ever a day so full of the treasures of wealth invested for the interest of the kingdom of heaven? Here the Church is realizing a financial triumph as a victory in the wilderness temptation of wealth. All over our country, east, west, north and south, bankers, merchants, manufacturers, oil dealers and professional men have demonstrated their genius for Christian leadership by the way they have disposed of their wealth.

#### **The Struggle with Science**

For a while it looked very much like a defeat for the Church in the struggle with science, as if the Church were built on ignorance and her conclusions were all a delusion, and science in her intellectual wave would put the Church out of commission. Material science has long been unfriendly towards Christianity, holding that her prayers were useless, her superhuman principles were superstition, and her history only a myth.

It used to be said that science had dethroned man; that Kepler had spoiled his de-

lusion that the earth is the center of the universe, and that heaven had receded far from the earth. All that was declared to be scientifically wrong, was not Christianity; it was but a form of Philosophy, of man's notions of the heavens, and could be revised without damaging religion in the least. But wherein has man been dethroned? God the Creator is still his spiritual heavenly Father and man is still the king of creation, having the special care of his Father God.

"It is wonderful," says Thomas Chalmers, "that the same God who spreads the ample canopy of his administration over the entire universe, should with an energy as fresh as if he had only begun the work of creation, turn Himself to the regions around us and lavish upon its every hand's breadth the exuberance of His goodness and crown it with every variety of conscious life."

No; man has not been dethroned. But he has been made to rejoice in the conscious presence of his heavenly Father, still on the job, sustaining and ruling the universe. If the scientist has failed to find God in his laboratory work and has failed to find His finger prints in nature, the fault is his own and it is not because there is no God in all nature.

The attacks of the skeptical, like the financial depression, only show us our constant need of the divine fellowship and a closer walk with God. In realizing this, man is not defeated; the Christian's flags have not been furled. He is only retrenching for a final triumph, when the old ship of Zion shall carry him on to the serene seas with never a cloud in the sky or a storm on her waters.

There is no truth more conducive to human consolation than the thought that "God in his wonderful works and thought which are to usward" did, even before creation began, foresee our temporal and spiritual needs and amply provide for them. Electricity, coal deposits, precious metals, gems, fruits, and flowers,—all are but examples of God's provident thought of us long ages before the morning of creation. Science which reveals God's provident glory and matchless goodness, is in no sense an enemy to religion, but a highway to a fuller and more triumphant Christian life.

When in recent years has there been registered a greater triumph than when Dr. Robert A. Millikan,\* of California Institute of

Technology, ex-president of the Society for the Advancement of Science in America, was cited for the Theodore Roosevelt medal in honor of his attitude on science and religion? This citation spoke of him as "a prophet of the new times, bringing to bewildered men news from the atoms and from the stars of the presence and the goodness of God." Such men see beyond the material the Living God, creator, and sustainer of all things.

Those who are able to think God's thoughts after Him know that they are but reflecting the nature of Him in whose image they were created. This also is a final triumph for Christianity. The long seeming defeat was only a retrenching time of rest and renewing strength for a new forward movement in the new spring time of a better day. Men who like Lyons of France, Dr. Nagouche in South Africa, and Reed of Virginia, knew that they were not being defeated by giving their lives for the salvation of man, that they were but martyrs for the truth.

At times God seems to hide His face and the minstering angels are invisible, yet the battle is for the right and truth, which cannot fail, though it would seem as if it were,—

Right forever on the scaffold,  
Wrong forever on the throne;—  
Yet that scaffold sways the future,  
For behind the great unknown,  
Standeth God within the shadow,  
Keeping watch above His own.

Richmond, Ky.

### Man a Free Moral Agent

The Bible account of the beginnings of sin is the only explanation of this present evil world which is capable of being reconciled with the doctrine of a God of love. For it throws the responsibility for evil back on the only real *cause* of anything of which we have direct experimental knowledge, namely, the choice of a free personality. This moral freedom, this free choice of created beings, is the only possible way by which God can be relieved from being directly responsible for everything found in His universe. And even so, even granting free moral choice, the *ultimate results*, after the people of God are all triumphantly saved, must be sufficient to justify the frightful risk involved in creating beings free to choose evil or good, free to rebel against their Creator or to follow Him in loving obedience.

\* Dr. Millikan is also a Nobel Prize medalist.



# The Blood of Jesus

JOHN A. M. ZIEGLER, PH.D., D.D.

**H**OW can a sin-stained man be on amicable terms with God? That is the question. In an attempt to meet this persistent inquiry, many religions have been spawned—cults, rather. The Bible announces the Jesus way: it is declared to be a comprehensive way of salvation. It purports to be of divine origin, therefore perfect and perfectly sufficient for every need. To this way, the church is committed.

This way is the way of the cross. It signifies that the blood of Jesus cleanses from all sin. It is announced as gloriously good news. We are encouraged to believe that in the death of Jesus we have a sure guarantee of eternal life—that is, when we put our trust in Jesus. And such assurance is confirmed by every teaching and claim of the Word of God. Every sermon rightly delivered in the name of Jesus, together with the declaration of grace in the holy sacraments, guarantees, presumably upon divine authority, the dependableness of such a trust.

We may not clearly understand the philosophy of this way of salvation—how in the death of Jesus a way is opened for near approach to God. We are assured, however, that this is the truth of God, and that upon this truth we may depend. This trust has been the comfort and inspiration of the redeemed in all ages, and is relied on by many today. The simplicity of such a faith, without question or doubt, brings peace to the troubled heart. To believe that we have an unerring revelation from God, and to yield one's heart and life to that revelation's control, this is the supreme victory of faith.

We are intelligently inquiring human beings, however,—we will speculate even concerning the things of God. Faith is not the negation of thought—the sealing up of reverent inquiry. We want a formula that satisfies sanctified human intelligence—an interpretation that may increase our efficiency in meeting satisfactorily the difficulties of doubt on the part of intellectually befogged but sincere seekers after truth.

To rightly appreciate the death of Jesus, the fact and the seriousness of sin must be apprehended. Ignoring sin does not eliminate sin. It is just as fundamental, also, to recognize the moral impossibility of sin and holiness abiding together in harmony. Between

sinful man and God there is a great gulf fixed. Man cannot cross it to go to God: he cannot out of his impurity construct a sufficient approach. This must be the work of God. He alone can ignore or abolish or pass through the barrier. "With man this is impossible; but with God all things are possible."

Nor is there any constructive, helpful suggestion in the evasive modernistic teaching—that is: That sin is not violation of the announced will and law of God, and, consequently, is not subject to the divine judgment; that sin is mal-adjustment to the personality evolving cosmic forces, and therefore suffers alone the natural evil consequences of such mal-adjustment; that there is no need, then, for forgiveness, or atonement, or vicarious sacrifice, in any real sense; that the death of Christ accomplished no real redemption for us, but that it is a demonstration of what all men can do, and is, consequently, an encouragement to us to undertake what he accomplished. This is all very flattering to human nature, and in a degree is enticing, but as an interpretation of or a substitute for an atonement, it is not convincing, not satisfying—it surely is not Biblical.

In coming to earth, the Son of God identified Himself with sinful humanity, becoming the Son of Man, Christ Jesus the Mediator, the medium, the connecting link between sinful man and an estranged God. This, then, is the question: How does the death of Jesus reconcile the outraged justice of God to sinful, rebellious man? How does God overstep the barrier, forgiving the sinner yet maintaining the integrity of his holy law: Whatever the terms used in scripture—in theology, for that matter—atonement, reconciliation, propitiation, ransom,—this is the substance of it: "That He himself might be just, and the justifier of him that hath faith in Jesus."

This is the belief of the sacred writers—the teaching of the Word of God.

**T**HIS is but one phase of the situation. The deep-seated moral and spiritual ruin sin has wrought, must also be dealt with and overcome. This the coming and the death of Jesus must also accomplish. The rebellious heart must be returned in loyalty to God; and in the process the redeemed man must be

regenerated, made a new creature. The impossible must be achieved. This the death of Jesus must also accomplish.

It is an accredited psychological principle that the demands of law, either in the social or the spiritual realm, do not in themselves produce righteousness. The best that any law accomplishes for the evil doer is to bring conviction of sin and guilt: "That every mouth may be stopped, and all the world may be brought under the judgment of God; because by the works of the law shall no flesh be justified in his sight; for through the law is the knowledge of sin." Rom.3:19,20. "So that the law is become our tutor to bring us unto Christ, that we might be justified by faith." Gal.3:24. "For the law was given through Moses; grace and truth came through Jesus Christ." John 1:17.

In identifying himself with our humanity, Jesus voluntarily surrendered himself to the operation of the law of sin and death, as it is operating in sinful humanity. "Him who knew no sin, He made sin in our behalf."

In his twofold capacity: as mediator, bearer of the sacrificing love of God in his own person; and as our divinely appointed representative (substitute), he measured strength with Satan, the enemy of God and Man, gaining the victory in his death, in that he carried through to the bitter end what he came to accomplish. He paid the supreme price; he made the supreme sacrifice, the sacrifice of love. To surmount the wall of defiance, to break through the barrier sin had erected, Love found a way. The yearning heart of God came down even to the level of sinful man, doing what is the most difficult even for parental love to do—He sacrificed, as it were, his injured dignity, transforming inherent love into active sacrifice: He gave himself, as love alone can give, in giving his only begotten and well beloved Son, when he voluntarily became one of us. This is the significance, in plain terms, of the famous declaration of Jesus to Nicodemus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have eternal life."

There was no other way for getting the wooing love of God across to the sin-caloused heart of man. Such a bowing of God, even the Heavenly Father, to the necessity of sin, was a humiliating condescension; it was a tremendous price to pay.

We may not fully understand it all; but of this we may be assured: what God has done is entirely satisfactory to himself—a suffi-

cient justification for the cancelling of the "debt" of sin: forgetting it; "remembering" it no more. With this understanding of God's own estimate of what he has wrought in the life and death of Jesus, we need not be disturbed by the various theories of the atonement. If sin must be "expiated," if "satisfaction" must be rendered; if the "debt" must be paid; if the "penalty" must be suffered; if there must be an "exhibition" of divine love in order to remove the guilty fears of man—and whatever else the teachings of the Scriptures may warrant, or the versatile ingenuity of man conjure, we are assured that everything essential has been accomplished, and that to the entire satisfaction of the Father and the Son.

THIS is the message that comes from heaven to earth. It is at once a declaration and an invitation. Being divine in its inception and in its proclamation, it carries with it divine power, even the power of the Holy Spirit. Its intention is to work conviction in the heart, the conviction of sin, in the light of the amazing love of God, that gave Jesus to die, and at the same time to assure the sin-sick soul of the forgiving love of God, thereby awakening confidence in the message and the messenger. This is justification for forgiveness through faith. It spells the doctrine of Justification by faith.

In devising and in executing this saving plan, the end was known from the beginning. It must have been an open secret in Heaven, that the sin-cursed and sin-beridden earth would reject the offer of grace—that the bearer of the message would be condemned to death. And yet, in bearing the message, fulfilling his commission, he humbled himself and became obedient unto death.

And this time-long, sacrificing love of God, culminating in the death of Jesus, is the ground, also, for condemnation: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

We are under condemnation, then, not because of the act of another (though as the result of that act); but because we remain in sin, notwithstanding the proffer of divine grace and helpfulness. We are born with a sin-bent nature, 'tis true, and for this we are not personally accountable—our responsibility is in this, that we do not permit the saving helpfulness of God's grace to counteract the dominance of this depraving bent. And in



this, the whole world lieth in sin, for all have sinned and come short of the glory of God; and, moreover, to all the earth, in a greater or less degree, has come something of the upward drawing grace of God, so that, as St. Paul expresses it: "They may be without excuse."

Orthodox, confessional theology speaks of the death of Christ as appeasing the wrath of God. The idea intended to be conveyed is scriptural, though the language may be unfortunate. The "wrath of God," according to the whole tenor of the sacred scriptures, and in keeping with the most approved conceptions of the character of God, cannot be vindictive resentment. His "wrath" must signify whatever feeling of displeasure sin may occasion in his loving, fatherly heart; and moreover, there must be included, also, whatever changed relation between God and man sin has wrought. This relation must be and is far short of being satisfactory, and to a sin-burdened world it may well be spoken of as "wrath." And this relation, independent of any arbitrary divine fiat, must result in material and spiritual death to the sinner. But this relation is not the attitude of God towards his sinful children; His love yearns and ever has yearned for our salvation, and all His known dealings have been expressions of pleading, sacrificing love.

**I**T is here that faith oftentimes wavers. The presence of evident punishment for sin, the announcement of divine displeasure, and the declaration of the certainty of "future punishment," that is, "the wages of sin," which is declared to be "death;" all this staggers faith, sometimes. And yet, love cannot be true to itself or to its object, except it abhors and punishes sin, and doing this, too, with a breaking heart.

We must not ignore or belittle the fact, therefore, that sin deserves the pronouncement of condemnation. And this desert is the more convincing in the face of the words of Jesus: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light; for their works were evil." Moreover, this pronouncement is more than a mere announcement of the necessary and logical consequences or wages of sin. It is this, indeed—it is tremendously more, however. It carries with it the pronouncement of the death penalty—a deserved and inevitable death penalty—and, moreover, more seriously still, if possible, the penalty carries with it the hopelessness of any self-

devised retrieve. We may die for our sins, but, unredeemed, we die in sin, and the end is eternal death.

Out of the infinite and tender love of God, that is, out of Christ, the situation is helpless and hopeless. The entire plan of salvation, in Old Testament and in New, is founded on this twofold relationship, the relationship between hopelessly sinful and condemned man, and a just and loving God.

With the death penalty labelling every man, the entire sacrificial service made prominent, through the shedding of blood, first: the possibility of bringing about a reconciliation, through a substitute; and again, the suggestion, the assurance: that divine love has Himself provided such a substitute, one that is all sufficient and entirely satisfactory. In this is substantiated the declaration: "For it is the blood that maketh atonement by means of life." Lev.17:11; and, "Apart from shedding of blood there is no remission." Heb.9:22.

What Jesus has accomplished, therefore, in his coming and in his death, is not an appeasement of the wrath of God in the sense that God's attitude has been changed—for in a changing God we cannot believe—but his coming has changed the relation; He has made real and has proclaimed the fulness of the age-long purpose of love and of forgiveness, on the sole condition of our appropriation of it.

This appropriation is a radical appropriation. It involves, of necessity, the acknowledgment on our part of our helpless and hopeless situation, and moreover the conviction that it is all our just desert. It involves, also, in penitence and thankfulness, the acceptance of the Jesus way as our only hope of deliverance, and our commitment to Him for time and eternity. Of course, in this, the barrier between God and man is broken down; the justice, the integrity of God is maintained; the penalty for sin has been borne—condemnation is erased from the record: Love has triumphed.

**I**T is thus, in so far as human sight seems able to penetrate, or human heart appreciate, that the blood of Jesus becomes the sufficient ransom for sin.

The death of Jesus was more than martyrdom. It was the working out of a definite plan of love. It was the purposeful giving of life—not the taking of it by superior power—the going down into the depths, that He might thereby defeat death and the grave.

The tragedy of Good Friday culminates in the Easter triumph. It is the triumph of love. "Therefore doth the Father love me, because I lay down my life, that I may take it again." John 10:17.

The resurrection of Jesus is not alone the assurance of our resurrection; it is primarily the guarantee that in him has been achieved the divine purpose, and that He is, therefore, the divinely accredited Son of God, our Saviour.

Thus is removed the last vestige of doubt as to the achievement in the life and death of Jesus of all that is necessary for the redemption of fallen man.

It but remains to see that with confidence in the salvation thus wrought there is implanted in the soul by the Holy Spirit through a knowledge of the truth, the seed of a saving faith: a faith that trusts the love

of God for the forgiveness of sin past, and that confidently looks to Him for gracious aid for the future. This attitude of faith is the evidence of a new life begun—the answer to the clarion call and the beseeching invitation of Jesus: "Ye must be born again;" "Come unto me . . . and I will give you rest."

Such a faith, also, can abide alone in the heart in which there is being formed the desire and purpose to be like Him: to accept the Lord Jesus not alone as the divine Saviour from the condemnation of sin, but also from the dominion of sin.

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

"And the blood of Jesus His Son cleanseth us from all sin."

*Huntington Park, California.*

## The Harp of David

NEAL R. VAN LOON, D.D.

The harp the monarch minstrel swept,  
The king of men, the loved of heaven,  
Which music hallowed while she wept  
O'er tones her heart of hearts had given,  
Redoubled be her tears, its chords are riven!  
It softened men of iron mould,  
It gave them virtues not their own;  
No ear so dull, no soul so cold,  
That felt not fired not to the tone,  
Till David's lyre grew mightier than his throne.

It told the triumphs of our king,  
It wafted glory to our God;  
It made our gladdened valleys ring,  
The cedars bow, the mountains nod;  
Its sound aspired to heaven and there abode!  
Since then though heard on earth no more,  
Devotion and her daughter Love  
Still bid the bursting spirit soar  
To sounds that seem as from above,  
In dreams that day's broad light cannot remove.

*(Hebrew Melody from Lord Byron)*

**C**OUCHED here in melodious and magnificent language is the theme of a great soul pouring out through a simple instrument a vast treasure of lyric praise and passionate devotion. It became vibrant with so creative an energy as could impel small and great to holiest conquest.

David was a man after God's own heart. He had bared his breast to all his wonder workings. He had proven His ways until even the seemingly bitter was counted as the ineffably sweet. "Thy will, O God, is sweeter than honey in the honey-comb." At the last he could burst forth in a triumphant song of

glad exultation. "Thou hast given me also thy shield and thy right hand. Thy gentleness hath made me great."

God gives away good things so that they may be spent and wasted upon others. His choicest remembrances are best burned up in the fires that warm the altars of service.

**David's Harp was still at last, its Chords Riven**

He wore it out with constant use. And thus, has it been permanently preserved. Whole, and unused it had ever remained worthless. Economies around Jesus just don't have any place. The law that must prevail is wear and waste. Mary's ointment was valueless—lost, as long as it remained in the box. There are many boxes that need to be broken. Greater love hath no man than this that he lay down his life. A whole man is an empty mockery but the broken man is the precious bread of a holy sacrament. Blessed is he who walks eastward down toward Jericho where lurk the heartless robber bands. Beside him is the One with a seamless dress. He has a cruse of oil under his arms and there are coins in his purse. He stoops down midst the fallen ones and pours oil into their wounds and carries them one by one to the inn leaving money for their support.

With sweet, melting strains David softened stern, hard hearts until they became tender flesh. No premium is to be put upon



the stoic heart that has been calloused to the gentler sense.

The iron qualities of some of the so-called great have been loudly lauded and extolled. It is all a mistake. Napoleon once said that the most beautiful sight he had ever seen was a battlefield strewn with the mangled bodies of Russian soldiers. How vain was all his cruel ambition. Later in life he acknowledged with the bitterest of remorse; "I win nothing—nothing but wars."

When Judd Gray and Ruth Snyder went to the chair in New York State many eager letters came in. People with a low sense of justice and with carnal indignation were volunteering to throw the switch that would hurtle these benighted souls into eternity.

The retributive spirit is always mean. The true follower of Christ had a groan of pity in his heart. What a wonder of grace it is that a man like Judd Gray could confess and repent at a time like that and be borne blameless and pure as that other malefactor long, long ago, in the arms of Christ to the bosom of a pardoning God. With all the shame and vileness of the past wiped out he could shout while being strapped into his place; Just as Olinthus of Pompeii shouted to Glaucus as they waited in their gloomy cell near the spolarium for their turn with the tiger: "It is in this hour that I know my God. He is with me in the dungeon. His smile penetrates the darkness. On the eve of death my heart whispers immortality."

David accomplished more with his harp than he did with his armies. He made men better. His music brought them virtues not their own. It is worth something to help men to a cleaner sty. It is worth infinitely more to help them get out entirely from the mud and mire and lead them to the good place—the higher altitudes where mingle the spirits elect.

An old violin was being auctioned off. It did not appear to have much value. All the varnish was gone. The bridge was split. The strings were dangling in curls from the pegs. A bid of three dollars was about to be accepted when an old man shuffled up from the rear of the crowd. He asked to hold it in his hands. He untangled the strings and fastened them to the proper pegs. He held it affectionately to his ear while he tuned it, first turning this peg, then that. He put it to his chin and drew the bow across it and brought forth an old refrain, sweet as an angel song and the crowd was moved to tears. Then the

violin was sold for not three dollars but three thousand. Its value had changed because of the touch of a master's hand! A man's value rises quickly when he is in the Master's hand. It is blessed to bring men under His touch. David did that with his harp.

#### He moved men to Action

An Austrian Phalanx charged and the Schweitzers were dismayed. The spears glistened and were as a wall of steel. Arnold Winklereid cried out: "Care for my wife and baby" and then went before and grasped up in a quick moment, an armload of death, and made way for his comrades. They passed through and won the day. Victory that day for the Swiss was inevitable after an act like that. Men and women are needed today who have for their purpose not the saving of their lives but the giving away of their lives. Both God and the world are looking for those men of a radical spirit who will make a full sweep of things, who will burn the bridges behind, who will cut away the shore ropes and turn toward the deeps.

I heard Dr. Goodell tell of a Canadian Unit that during the World War was placed in the front lines very soon after disembarking. There was one boy, for he was little more than a boy, who was almost immediately wounded, and fatally. At the hospital the doctor shook his head sadly and told the nurse that in case he should regain consciousness she should tell him that he was going west. He did regain consciousness and with a heavy heart the nurse told him what the doctor had said. His body was racked with the most excruciating pain but a smile broke out on his face that was as fresh and sweet as a dew-wetted rose and he said: "Thank you for telling me, nurse, but that is what I came over here for—to go west." That is a type of the radical mind that makes worth while Christians.

#### David sounded the Key of the True Temper of Worship

He sounded it as nature ever sounds it. It must ever remain as nature has it, spontaneous, gladsome praise for the Creator, unimpelled and unconstrained. So much of our worship falls short here. The tender violet modestly beautifies its little sheltered nook, breathes off its delicate fragrance filling the tiny vials of praise, casts its small seeds and goes to sleep again to dream of another spring.

The sky lark pours out its rapture of joy as it wings its way like an arrow from the string straight into the blue. The brook laughs and plays all the day through as it dashes its way back home again to the mighty sea. The pine tree with the gentle grace of its slender arms murmurs its thanks day after day as the evening winds with their lightest wing pass through. It rejoices, for I have often heard it, in the bounties of warmth and sun and rain.

That we might rejoice in Him too, and love Him for Himself alone. To just trust Him; and praise is the best incense of all.

Oh could I sing the matchless worth,  
Oh could I sound the glories forth.

#### God was Challenged as well as Men

The verse says that the sounds aspired to heaven. God heard. His sounds not only reached there but they actually abode there. If we aspire to and reach for the high places we are as certain of eventually reaching there as we are that the morrow's sun will arise. Perchance an engagement is lost or appears to be lost sometimes. The end is certain from the beginning and victory in the war itself is inevitable. We can not fail, for God puts hand in hand and shoulder to shoulder.

Oh mighty sea thy message  
In clanging spray is cast,  
In God's great plan of progress  
It matters not at last,  
How broad the fields of failure,  
How wide the reefs of sin;  
The wave may break in failure  
But the tide is sure to win.

If we can create a constant desire to climb in others that is wonderful. To issue a challenge to God is more wonderful still. He will work His exploits in our lives. Our hard trying indomitable spirits will stir men and put the forces of God in motion.

#### Men were made to dream Dreams

The air, the vistas of beauty, the thrills get grander and grander as we ascend with great effort to the nobler heights. We have less company but it is better company. The trouble has been not that our dreams have failed but that we have not dreamt enough. Our dreams should ever be in the direction of the highest moral triumphs and in the way of the beauties of holiness; then their realization will be certain and early. Then we will secure the lift of the unresting divine energy. The main stuff that makes up a really beau-

tiful, holy life is the passion of a love that is blind and deaf to all economies. Love unlocks all doors and it speaks a universal language. John G. Wooley draws a picture that shows what love is:

Love lifts a true lover above all the guy ropes of limitation. Mary loved Jesus; loved Him as the promised One, her Saviour and her Lord. She loved Him as her brother's rescuer and bosom friend. She loved Him with a love that was all her own and His own and pure womanly. Such love is stone blind and deaf to economics. It breaks the box. It breaks the bond. It breaks the custom. It breaks even the law. It breaks the heart. It gives utterly and forever.

#### The Secret of David

The tasks of his kingdom required the keenest judgments of his mind but the responsibility that was his as a man among men required him to give away himself. He poured out his very soul through the lyre. It became mightier than his throne. Is there a man who wants to leave a great gift to his age, let him not think of his dearest possession but let him give himself. That is a gift worthy of a great giver. The fullest measure of fruitage will come when God is given a free hand to waste him as he sees fit.

Once a stranded vessel near a rocky coast was fast being ground to pieces by an angry sea that was gluttoned and drunk with its power. The gallant captain of a life guard crew was swiftly giving orders preparatory to a desperate attempt at rescue. Just as the good craft was about to be shoved off one member of the crew remonstrated with some judicious words to the captain, pointing out the utter futility of the attempt. "Captain," said he finally, in complete dismay as he thought of wife and child, "we may never come back." Quietly but resolutely came back the answer, "We don't have to come back." Thank the Lord, we do not have to come back. Out yonder everywhere men are sinking fast in the dark waters of despair, of hopelessness. If we can do aught to save or rescue, no matter the risk, no matter the cost; we not only don't have to come back, we don't want to come back.

*Paterson, N. J.*

The revival of the liquor business would reduce safety, which is becoming a problem of major concern in our interlocking civilization with its high speed machinery.—*T. N. Carver, Professor of Economics, Harvard University.*



# Religion in the Development of the Child\*

McQUEEN WEIR, M.A., M.S.T.

A TEACHER asked a group of children to tell her of the Bible character, Enoch. A tiny youngster volunteered, "Enoch," she said, "was a man who loved God very much, and God loved him, and they used to go out walking together a great deal; and one day they walked such a long, long way that God said to Enoch, 'Enoch, you're nearer my home than yours. You come and live with me.'"

This tot expressed many ideals of the Christian life—to know God, to love Him, to talk with Him, to walk in His way and presence now and forevermore.

How can a child know God?

God has introduced Himself and His power by His creation. The visible things reveal the invisible. One hot summer day in India a native, worn and old, was resting on a missionary's porch and questioning her.

"But how do you know there is a God?" he asked. "Did you notice," she queried, "the fiber basket on the table?" "Yes," he answered, surprised at the change in the conversation; "it is a very beautiful basket." She asked, "Did it just happen to be there?" "Why, of course not. Someone made it." "Ah," she said, "look about at the flowers, the trees, the sun; did they just happen to be there?"

In our appreciation of the fathomless heights of the heavens, the tiny insect hardly discernible with the human eye, the exquisitely formed and colored flowers, we help the child to recognize that our Father in Heaven made them.

God has introduced Himself in His relation to man in events and dealings with people in the past which are rehearsed in the hundreds of stories in the Bible.

God has introduced Himself through Jesus Christ, whom the apostle John calls the Word. A word is an expression of a thought which we cannot see. Jesus Christ is the expression of God whom we do not see. We see God by seeing Christ. Therefore, through

these three ways we may know much about Him. The next step is to become personally acquainted—to talk with Him.

A mother called upstairs to her small son, "Johnny, have you said your prayers?" "Naw, and I ain't goin' to say 'em, and if nothin' happens to me tomorrow I ain't goin' to say 'em tomorrow night. Then if nothin' happens to me, I ain't ever goin' to say 'em again."

To Johnny prayer was not a personal conversation with One who loved him, but a sort of fetish, and if, after experimentation, he decided it was unnecessary to repeat these talismanic phrases, he would relieve himself of this exertion.

Christianity is a personal relationship with Jesus Christ. He says, "Come unto me." He is ready to comfort in the troubles of the child today. He is willing to help in his problems and contacts with others. He is able to strengthen him in his encounter with temptation.

In Genesis III and in Jesus' temptation in Matthew IV we are shown the three channels of human nature through which all temptations come. They are: (1) The comfort and satisfaction of the body; (2) The love of beauty and possession; (3) The desire for personal accomplishment, ambition. There is nothing wrong in these desires. They are part of human nature; the wrong enters when we satisfy them in a wrong way.

Does your child's bodily comfort control him so that he is becoming lazy and greedy? Is his love of possession making him ungenerous and dishonest? Is his love of accomplishment arousing him to envy and jealousy? Is the child lacking in control?

In Oakland there lived a well-to-do, but childless, couple. Love for children decided them to adopt a child. An orphans' home wrote of a desirable one. Upon seeing him they were charmed, but they required him to be carefully tested, to learn if he was capable of using the advantages they would give him. An expert after many tests reported him entirely lacking in perseverance. The child was gently told that he would have to return to the orphans' home. He looked up at the sympathetic expert and said, "Would you tell me in what I am lacking?" That night, lying

\*This article is a radio address given at Fort Worth, Texas. It has been written out by the author expressly for this magazine. Copies of it may be had by writing to the Extension Department of the Texas State College for Women, College of Industrial Arts, Denton, Texas, where Miss Weir is an instructor.

sleepless on his cot, he arose, tiptoed out of the room, opened the big door and stepped out into the night. He stood for a time looking up at the stars. Then he said, "God, can you do anything for a little boy who lacks perseverance?" He remained a moment, re-

entered and tiptoed back to bed. Today that boy, now a minister with heart aflame, tells the people what God can do for those who lack. Paul said, "I can do all things through Christ who strengtheneth me."

*Denton, Texas.*

## Lessons in Love

JOHN STOCKTON AXTELL, PH.D., D.D.

EVERYBODY knows, or thinks he knows, what love is; but each one judges from his own experience; and some may have experiences very different from others. Dr. Van Dyke, in an attractive poem, says: "There are many kinds of love, as many kinds of light," and:

There is love that stirs the heart,  
And love that gives it rest;  
But the love that leads life upward  
Is the noblest and the best.

Professor Drummond, in a memorable address on Paul's eulogy of Christian love, says: "Love is the greatest thing in the world." He makes many true and impressive statements about love in general; but he fails to distinguish clearly between the love that Paul praises and the love in common life that is called natural affection. Social love is good, but the love that leads life upward and makes us Christlike is greatest and best.

A brief study of the different kinds of love may help us to understand and appreciate the highest and the best.

Love is classified as an emotion, that is, it is a power within us that prompts to action. This emotion is awakened by an object that gives us pleasure, or otherwise attracts us. The emotion thus awakened moves us toward the object and seeks to possess and enjoy it.

The first kind of love that we notice is the love of things and of movements that please. When any thing pleases us, we are attracted to it and seek to possess it. Thus we love flowers and ornaments. We love music and games. We love money and power and fame. We naturally love the world and the things of the world. The love of things is not wrong in itself; but when any such love becomes dominant in life, it may become injurious and degrading. An undue love of things develops selfishness and greed. Love of fine clothes becomes vanity. Love of strong drink makes drunkards. The love of money is the root of all kinds of evil. "The friendship of

the world is enmity with God." Clearly the love of things should not become dominant in life.

### Social Love

Love for a person is of a higher order than the love of things. It binds congenial people together. It is called natural affection, because it is in the nature of all animated beings, in birds and animals, as well as in people. When a person pleases us so as to awaken our emotion, we are drawn to that person and we make an effort to be pleasing in order to attach and hold that one as our own. In this, social love differs from the love of things; it seeks to give pleasure as well as to receive, and thus is not entirely selfish; and when a mutual attachment is awakened, there is created a bond that may endure as long as life.

Friendship, love and kinship are closely related and may be considered together. Friendship, we may say, is the opening bud of true affection, the full, sweet flower is love; and the bright bloom of love matures in kinship and home. The friendship of Jonathan and David is a scriptural example of true affection. David in lamenting the death of Jonathan, said: "Thy love to me was wonderful, passing the love of women." Love awakens love. Lovers are always interesting.

The love of home and of country is more personal than local. Here also love requires giving as well as receiving. If any one loves his home, or his country, only for what he can get from it, his love is no better than a love of things. But just so far as each member of a home think of others and give thought and effort to make home happy, they will have a "sweet, sweet home." Children as well as father and mother will love home better by doing all they can to make it lovable. Any one who wilfully mars or breaks up a happy home should, as Bildad the Shuhite said, "be driven from light into darkness and chased out of the world."



Affectionate friendship for our Lord, as expressed in the first word, is pleasing to God. Our Lord says (John 16:27): "The Father himself loveth you (as friends), because ye have loved me (as a friend)." But this love must be supreme; for, in another place he says; he that loveth father or mother (with natural affection) more than me is not worthy of me. Ardent friendship for our Lord is good; but spiritual affection is of a

higher order and is more effective in life and service. Our Lord after his resurrection, asked Peter twice, Do you love me with spiritual affection? and Peter answered twice that he loved with natural affection. Then the Lord accepted Peter's terms and asked: Do you love me as a friend? And Peter answered: Thou knowest that I love thee with true affection. The Lord answered: "Tend my sheep." That is, natural affection is accepted, but must be expressed in service.

After Pentecost Peter learned to exalt Christian love above natural affection. In writing to the Dispersion, in his First Epistle, he rejoiced in their faith and in the fact that, not having seen Christ, they loved him with spiritual devotion, and he exhorts them to love one another with this Christ-like love "from the heart fervently, having been begotten again," etc. He here exalts Christian love as the supreme emotion and as a true product of regeneration.

#### Divine Love in Human Life

Christian love is the embodiment of the Spirit of Christ in human life. It is a mark and proof of regeneration. Like light, it is a gentle but mighty power in the world. In elevating humanity, it is the greatest power in the world. The Apostle, in his eulogy of love (*agapa*), tells us that eloquence, generosity and even the sacrifice of self in fire are of no value to us without love. "If I . . . have not love," he says, "I am nothing." "Love suffereth long and is kind, . . . Love taketh not account of evil, . . . Love never faileth. . . . Now abideth faith, hope, love, these three; and the greatest of these is love."

This Christ-like love is the love that leads life upward, that guides the mortal to the Maker, and that fills us with a "sweet enagement" for Christ-like service. This love is an emotion of our spiritual nature, and is awakened by an appreciation of soul value and by sympathy for others, rather than by sense pleasure, and that moves us to self-sacrificing service for others. We cannot have natural affection for our enemies; but with Christian love in the heart, we can cherish good will toward them and desire to forgive them and to do them good. We love those that are out of Christ, because we are sorry for them and want to help them, even though they are degraded in heathenism. We love our fellow Christians, because we are in sympathy with them in their faith and good works. We love

our Lord, because he had redeemed us and is making us like himself. We love God, because he first loved us and because we recognize his greatness and his goodness.

Christian love in the hearts and life of people is the only hope of the world. When fully experienced and followed, it can and will overcome hate, change cruelty and crime into kindness and good will, banish war and oppression and make all life beautiful and good. This is the love that made the apostles Christ-like and sent them out to preach the gospel of love. This is the love that sustained the martyrs in their sufferings, that built great churches in all lands and supported them, that established Christian schools and colleges, that endowed hospitals, asylums and homes for the helpless and outcasts. This is the love that inspires ministers and others in their Christian work, that sends missionaries to heathen lands, that exalts universal brotherhood, that is bringing nations and tribes into harmony and that will bring peace and good will to all the world.

The reign of peace will surely come; but only with the reign of Christ-like love. Social love is good, but has its limits, and its counterparts are jealousy and hatred. Christian love is God's love acting in human lives and is without limits. Only Christian love can transform swords into plowshares. The triumph of the Prince of Peace will be the triumph of Christian love.

Winona Lake, Indiana

#### Principle of Substitution

The principle of substitution is inlaid in the law of man's creation. Satan clearly perceived how humanity could be marred in its germ; but he became the unconscious tool of Omniscience in *the salvage of his own booty*. When he entered into Judas to glut his spite on the only Son of Man in whose breast he could obtain no lodgment, the old serpent proved himself an arch-fool, instrumental not only in fanning the flame of his own damnation, but what must gall him yet more, accessory to the working out of that comprehensive expiation for sin whereby a multitude that no man can number shall be triumphantly raised to that glory from whence he fell headlong. Of a truth, the divine wisdom manifested at the Cross befools all other wisdom, whether of man or devil, right gloriously!—E. K. Simpson.



# For Your Scrap Book

## Our Sublime Requirements

At the battle of the Alma, at a critical moment, an English ensign perceived that a particular hill-top was the key to the whole position. Whoever took and kept possession of it was master of the field. Without the slightest hesitation the brave officer scaled the height, and at once displayed his colors. They are hardly seen when, from all quarters, his comrades shouted to him: "Bring the colors down to the troops." Without stirring an inch, the dauntless soldier returns the bold answer: "Bring the troops up to the colors." The command is given, and the English came off victorious, and subsequently, with their allies, vanquished the Russians. In the battle of life we should never lower, or fall back with the colors of our Christian profession, but demand that every faculty of our natures come up to their sublime requirements.

## The Bible All-Sufficient

The Bible is the best gift which God has ever given man. All the good from the Saviour of the world is communicated to us through this book. But for that book we could not know right from wrong. All those things desirable to man are contained in it. —*Abraham Lincoln.*

## Thou art the Man!

Bourdaloue, court preacher to Louis XIV, on one occasion preaching before the king and his court, attempted to reprove the king for his profligate life. He drew a picture in general terms of a sinner of great turpitude and of the awful doom of such a sinner if he died unrepentant. He hoped that the king would recognize his portrait in the sermon and apply its lesson to himself. He was distressed to see that the king was not moved. He was probably thinking of someone else to whom the lesson might apply. Bourdaloue perceiving that his reproof was missing its mark, suddenly opened his half-shut eyes, and pointing to the king cried in a voice of thunder, as Nathan did to that other regal wrongdoer centuries before, "Thou art the man!" "Your majesty must not be angry," said Bourdaloue afterward, "for remember-

ing in the pulpit that I have no other master than the King of kings." We need to have the powerful truths of God's Word applied to our personal consciences in like manner.

## Early Bible Instruction

One of the secrets of John Ruskin's power and charm in literature is that his mind was early saturated with Bible teaching. He tells us that every morning his mother closeted herself with her son and no one was allowed to interrupt them. Each morning he learned a few verses of the Bible by heart and repeated two or three chapters to her.

## The Unfailing Promise

Everything else may fail us but God's mercy and care. A devoted Christian family had lost their property, and were left almost penniless. The wife was sad indeed, and almost ready to despair; but her husband was cheerful. She was astonished at the coolness with which her husband met his lot; so she asked him one day, "Husband, how is it that you bear this trouble so well? It almost crushes me to earth." "Why, wife, we are not quite so bad as you imagine. We have a bond left which we can draw upon in case of need for it is fortunately 'on demand.'" "Why, husband, what bond do you mean? I thought we had lost all." "Oh, no. Here is the bond," and, opening the family Bible, the good man read: "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." His wife inquired, "Do you call that a bond?" "Yes," he replied; "it is a great deal surer bond than some of those we have lost. They failed us in our hour of need, but this never will."

## Success, not Failure

When the noble hearted Christian Allan Gardiner, was dying of slow starvation on the desolate shores of Pictou Island, he painted on the entrance of the cavern which was his only shelter, a hand pointing downward to the words "My soul, wait thou still upon God, for my hope is in Him." Near that mute, pathetic symbol of unshaken trust his skeleton was found. To die of hunger on an Antarctic shore among savages, not one of

whom he had succeeded in converting—could anything look like a deadlier failure? And yet from that heroic death has sprung a great mission. If Allan Gardiner's death was a failure, it was one of those failures which are the seed of the most transcendent successes.

### Contradictions and Verities

False science may contradict true religion, and false religion may contradict true science; but that any demonstrated result of science can contradict any essential verity of religion is simply to say that God can contradict God.—*Farrar*.

### The Inevitable Result

Suppose that, in an engine, one little cog-wheel made up its mind that it would not turn from right to left as it was intended it should, but from left to right, there would in that engine be war. Then if the cog-wheel were stronger than the engine, it would stop the whole machinery; but if the machine were stronger than the cog-wheel, it would crush the cog-wheel into a thousand pieces. So in God's universe. When the creature

sets himself up to do anything contrary to the will of the Creator, either the sinner will crush God, or God will crush the sinner. But since the Creator is stronger than the creature, the creature will be crushed.

### The Secret Life

The secret of every strong, beautiful life is to be found not in circumstances, but in an inward power that can transmute unfavorable circumstances into victory. The East Indians have a fable which illustrates a great truth. A mouse that dwelt near the abode of a magician was kept in such constant distress by its fear of the cat that the magician, taking pity on it, turned it into a cat itself. Immediately it began to suffer from fear of a dog, so the magician turned it into a dog. Then it began to suffer the fear of the tiger, and the magician turned it into a tiger. Then it began to suffer from fear of the huntsmen and the magician, disgusted, exclaimed, "Be a mouse again! As you have only the heart of a mouse, it is impossible to help you with the body of a nobler animal."

## Young People's Department

REVEREND HAROLD JOHN OCKENGA, B.A.

### EDITOR'S NOTE

The study of the Book of Acts is herein interrupted by inserting a study of the history of some of the apostles. The interruption was due to illness of the author. These studies will help us to know the characters who move across the history of Acts.

### Topic for February 12

Andrew, with John Baptist

*Scripture—John 1:35-41.*

**N**OW Andrew was not the first in rank among the apostles, yet he was the first to become a disciple of Jesus. Most of us when we begin to read the Bible labor under the impression that Andrew first met Jesus when he, along with his brother, was called to be a fisher of men some distance from Galilee. Andrew was a disciple of John the Baptist, and John was ministering by the Jordan river just north of the Dead Sea.

Out of the fullness of Andrew's life, during the three years that he walked with Jesus, let us single out one predominant characteristic that is unconsciously revealed in all of the points where the Scripture narrative speaks of Andrew: his concern for others. It is most fully revealed in that first statement about Andrew that is embodied in our text.

Intermittently, during Andrew's discipleship with John, he left his nets and tarried with him at the Jordan river. This may not have been at all to the liking of Peter who saw his brother neglecting their joint enterprise for this religious prophet and fanatic Baptist John, but Andrew's conviction was strong enough to make him continue his following of John.

John had created quite a sensation. Great crowds followed him wherever he went. They came from the ten cities beyond the Jordan, from the Judean hills, and even from



Galilee. The Herodians and Zealots and Sadducees and Pharisees were all there. The Pharisees sent a delegation to urge him to tell them who he was, and by what authority he baptized (John 1:19-23). This answer aggravated the Pharisees, and they turned against John, but in return John denounced them as a generation of vipers who had been warned to flee from the wrath to come. In this crowd of people were sinners, moralists, and honest religious seekers: the same classes that we have in almost every church today: the good characters who are living on the blessing of the Gospel but are not saved; the hypocrites who profess to be what they are not; and honest searchers after the truth whose faith may be weak but is real.

In the midst of these there was a group of disciples who believed John's message and who helped him with the baptism and with the instruction of those who came to be baptized. They explained the Old Testament scriptures about the coming of the Messiah, and they themselves were instructed by John personally.

Along with Andrew and his group was another who was younger and who was ultimately to become a disciple of Jesus. He was John the Beloved. One must not think that these young men did not observe everything that was going on in the name of religion in their day, and probably they were just as disgusted with parts of it as many of our young people are today, but were willing to recognize real religion when it was presented to them. These joined themselves to John the Baptist.

Two things must be reckoned with in considering our youth today: the many interesting things that are outside of the pale of religion, attractive to youth, but don't give ultimate satisfaction. Andrew found satisfaction with John because he was convinced that John was right. And today though the church may not offer all of the amusements that the world gives if its young people can be convinced that the church is right they will find a satisfaction there.

Another thing to remember is that John was authoritatively pointing to Jesus, and that Jesus to whom he pointed was the Son of God, the Saviour and the Judge of the world. Such a Jesus alone is able to attract.

What a thrill must have passed over Andrew when he heard John say as he pointed to One who stood near them, "Behold the Lamb of God who taketh away the sin of the

world." It was the sentence which revealed to them that this was the Messiah, this was the Deliverer of Israel, this was the Saviour of the world, this was to be God's atonement for sin. That same thrill will vibrate through the lives of those who hear today if a similar Christ is presented to them, for they are reaching and longing for Him. The next day John said, "Behold the Lamb of God." This time the disciples left John and followed Jesus. One wonders what John's feelings must have been at that moment as he saw the beginning of his own decline and end, and as he thought of the greatness of Him who was to come. One wonders also about the conflict in Andrew's mind as he turned from the one who had meant so much to him to follow a stranger.

## Topic for February 19

### The Coming to Jesus

*Scripture—John 1:38.*

ONLY two of the disciples followed Jesus: Andrew and John the beloved. Across the mud hills of the Jordan valley, along the thorn bushes, and the banana and palm groves they came, close on His heels. He was leading them on conscious of their presence. They were to be His most loyal and ardent supporters; what a satisfaction it must have been to Jesus!

That is a great consciousness that dawns on him who leads that he has following him youth who will accomplish great things because of his leadership. We like to think today that we are independent—to cast off all restraint—but most of us are only followers. When as boys we cast off our parental restraint, we only exchange it for the leadership of the gang or ultimately of society. The human race is like sheep; it needs leaders.

Suddenly Jesus turned and abruptly asked: "What seek ye?" He knew what they sought, and He knew what they wanted, but by this question He analyzed them. Let us do the same. What are we seeking today? what are our ambitions? what are the thoughts with which we play continually? what are the temptations which constantly recur? what are the desires that we find ourselves anxious to indulge?

What seek ye? The answer usually will not be what we expect. We will shift ground. Instead of answering why they sought Him, Andrew and John said, "Where dwellest

thou?" Some might ask, "What is the scientific ground of belief? how do you explain the apparent discrepancies in the Bible? is it necessary to believe in the Virgin Birth to be a Christian? There is only one way to deal with this problem and that is to do as Jesus did. He said, "Come and see."

One may argue long periods of time and effectively demonstrate his position, but the ultimate appeal of Christ and Christianity is that of experience—come and see. You seek satisfaction? you seek the Christ? experience Him in your heart and you will know. Don't shift ground when you're hungering for God and attempt to satisfy yourself by pleasure or riches or popularity, but experience God—Come and see.

They abode with Him that day. They came and saw where He dwelled. What a day that must have been in fellowship with that person Jesus! He was different from any other man who ever lived, and it was not long before they were convinced that he was Christ. The witness of John was sufficient to make them trust that He was, but after He had explained the Scriptures to them, and their hearts had burned within them, as did the heart of Cleopas on the road to Emmaus, they were convinced that this was the Christ.

One day a society woman of a city in New York entered an inquiry room after one of our meetings. There she confessed with tears the hunger of her heart, and the lack of satisfaction that she had found in the various affairs of the world, and then humbly accepted Jesus Christ. She said, "This is what I have wanted and have been longing for for a long time. I am very happy." Surely, Andrew was happy as he left the presence of Jesus that day.

### Topic for February 26

#### Andrew Finds His Brother

*Scripture—John 1:41.*

ANDREW left the presence of Jesus with but one thought and that thought was of Simon Peter, his brother, to whom he had already told his immature faith. Now he went to him with wings upon his feet and seemingly walking on air, for he realized his marvelous possession. It is the most natural thing in the world for the Christian to desire to tell another. Once that we have been born again we cannot keep that fact to ourselves. This is an evidence of true discipleship.

He said to Simon, "We have found the Messiah which is being interpreted the Christ." This was his conclusion after his day in the presence of Christ. He found Him of whom Moses and the prophets had written, the One who was to be the sufferer who should be bruised for our iniquities, and by whose stripes we should be healed, the one also who was to be the king of the Jews and the Saviour of the world.

It was a marvelous message that Andrew had, but the message is greater today. Today we can tell them that that salvation has been performed, that Calvary has taken place, that the Resurrection is an accomplished fact, and that the Holy Ghost has come into the world. This is the message of redemption and release—a message of glad tidings to the sinner, for it is salvation full and free.

The implication of that is the absolute responsibility on the part of us as messengers; first to carry it to others, and second, to make sure that they make a decision. Either they must accept it or they must reject it. This is imperative for us in order that the responsibility of their salvation is not upon our hands. In order to be washed clean of the blood of the condemned one must have brought those who are under his influence to a decision that is definite. Andrew won Peter and brought him to the Lord Jesus.

### Topic for March 5

#### The Disciple Whom Jesus Loved

*Scripture—John 21:20-25.*

THROUGH John we catch the heartbeat of our Lord. He was the closest of all earthly companions to Jesus—he leaned on the breast of our Lord during the Last Supper.

Through John we learn many things that otherwise would have been forgotten. He himself tells us that if all of the things that Jesus did and said were recorded the world itself would not contain the books.

As he looks back across the decades, most vividly impressed upon his mind are the details of his close friendship with Jesus: the first meeting by the Jordan; the details of the Last Supper; the scene in the garden, the events in Caiaphas' hall, and the crucifixion; the beautiful meeting at the lake of Galilee when they gathered for a resurrection breakfast. These things must not be omitted from the historical records that would be left for posterity. Read John 14.



### His Parental Background

The parents of John were Zebedee and Salome. Salome is much more prominent than Zebedee. Matthew tells us that at the cross was the mother of Zebedee's children so that in all probabilities Salome was the sister of the mother of our Lord.

The roots of John's character lie in his parents as is true of everyone. This sturdy fisherman and this delicate but deeply religious woman passed on to John the fundamental traits of his character. They named him "the grace of God" for that is the meaning of John, showing that they were religiously minded.

It is to John's credit that though his father was a man of some substance, the boy was a willing worker at the fishing industry, which his father had established. Fishing was toil, and toil developed brawn. Down by the boats and the wharfs of Bethsaida, friendships had grown up between John and Andrew and Peter.

If we were to single out the characteristics of John from the references to him in the scripture, the first would be his loving nature. On the opposite extreme of human nature lies the terrific temper to which some men are given, and this also John possessed. He was a son of thunder, he was ready to rebuke, ready to call down fire from heaven, and ready to vehemently signify his willingness to accept the baptism of blood if it were for the right.

Untempered steel loses its edge; too highly tempered steel is brittle. John was not the gentle and effeminate character often pictured in Christian art. 2 John 10,11.

John was faithful, and could be trusted by Jesus when the other of the Twelve could not. It was for this reason that his Teacher and Lord committed to him the Virgin Mary as his personal care after the crucifixion. No doubt, this stability of life and dependability of character came from the good Zebedee.

But John was selfish. He had great ambition: he allowed his mother to request for him the highest place in the kingdom that Jesus would establish. Yet along with this ambition there was a distinct humility, perhaps not existing at the first, but most truly present in his old age, for in the gospel John never speaks of himself by name.

### His Personal Development

John was made an official delegate and representative of the Christ. He became one

of the Twelve. Of these Twelve Jesus had three who became His most intimate associates, and John was one of them.

Of these three the leader was Peter, but the closest to Jesus was John. Strange that his lot should always be cast with Peter. The Lord first made this arrangement when He sent Peter and John to prepare the Last Supper; together they were on the Resurrection morn; together they had evangelized; together they preached in Jerusalem after Pentecost and healed the lame man at the gate Beautiful; together they had returned to their fishing after Pentecost; together they had gone to Samaria, sent by the council of the Early Church in order to bring Philip's revival into orderly channels. One was a supplement of the other—Peter the impulsive, dashing, impetuous, unmeditative character; and John the reticent, meditative, but, when aroused, fierce soul.

### His Public Accomplishments

From the day of Pentecost until nearly 70 A.D., when Jerusalem was destroyed, John's headquarters were at the Holy City. He became a pillar in the New Testament church. Through the early persecutions that scattered the deacons and that brought his brother James to a martyr's death, he continued steadfast and unmovable, a pillar. When the Sanhedrin opposed the Early Church, and the Jewish faction attempted its extermination, he protested strongly.

Fifteen years after the Resurrection he was still in Jerusalem as a member of the apostolic council when Paul was on trial as to his doctrine presented among the Gentiles. It was his decision along with James, the brother of the Lord which established the doctrine of salvation by faith instead of works.

The next place of John's residence is Ephesus, where he was a great ruler of the church. Toward the close of the first century, when the persecution broke over the church, John was exiled to the isle of Patmos to work in the mines, but when Nerva ascended the throne he was probably freed and allowed to return to Ephesus. There the seven churches of Asia were under his care, and from there as the most important center of Christianity he wielded the last great influence of the Apostles upon the world. He fought those who denied the truth, he chastised those who disputed with his authority, and he lived a life of love.

# The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

## Jesus the "Unknown"

Based on Dr. John Jeremias, Limbach, Germany

PROFESSOR CARL BETZ

MERESCHKOWSKIJ, the author of the recent book: "Jesus, the Unknown," has become widely known by his book on *Leonardo da Vinci*, more recently by another book: *The Secrets of the West*. In his work on Jesus it is not merely the famous author who speaks, but he speaks as one who knows Jesus and loves him. He read daily for the last 28 years in his Russian New Testament and intends to continue reading it. He is well versed in the Church Fathers, also in New Testament criticism and in comparative religion, although somewhat one-sided. We well may follow his work with interest and without hasty prejudice.

Mereschkowskij as lover of Jesus seeks new ways to make known the unknown Jesus to those who are estranged from the Church and can have no or little confidence in the efforts of theology to reveal Jesus. He accuses the Church and theology of not having been able to make Jesus known to the world by way of experiencing Him. He charges that the Church encased the gospel in the canon as in a casket. Hence he proposes to lift the hidden treasure by removing the "mumified" veils from the four gospels and their primary sources.

This hidden treasure appears to him: 1. In the "unwritten words of Jesus" (Agrapha), 2. in the Apocrypha, which in the post-Christian centuries appeared as a substitute for and a supplement to the gospels. The Agrapha found among clay fragments and scraps of papyrus in the near East and Egypt contain unquestionably precious sayings and words full of fire and power, but not one of these sayings can furnish sure circumstantial evidence of being a genuine saying of Jesus.

These agrapha present themselves to a large degree as paradoxes, keen sentences, mystically inspired words of faith, originating perhaps in small circles of believers in

Jesus. By no means can they be considered as a substitute for genuine words of Jesus because of their reserve and relatively small number. Far more unfavorable must be the judgment as to the Apocrypha.

Whoever knows more intimately the ancient Christian literature of the second century must be shocked by the lapse from the height of apostolic faith. The men coming after the Apostles and their disciples (as Polycarp and others) were no longer able to understand the gospel in its original power and vigor. Luther's verdict on the Apocrypha hits the nail on the head when he says: The Apocrypha are "good and useful" to read—but they mean little for the faith and the understanding of the gospel.

Hence we need not be impressed overmuch when Mereschkowskij endeavors to bring forth new truths in an uncritical way from the apocryphal literature, *e. g.* from the Pistis Sophia the tale of 2 boys Jesus, of whom the one dies after his ethereal power has passed over into the other boy. With an unlimited enthusiasm the author affirms that the Holy Spirit—of feminine gender in the Aramaic language—pulls Jesus by the hair in order to draw Him into the wilderness to be tempted. By means of this "motherly" spirit the author reconstructs the "eternal" article of faith as to the heavenly Madonna. Such errors and perversions in the book will win little favor for it. The Gospel towers high above the Apocrypha and cannot be entangled and confused by them.

Still more deceptive is the effort of Mereschkowskij to present the Talmud as a witness for the Gospel. For the Talmud does not add anything to the understanding of the Gospel but rather perverts it intentionally. Jesus, for instance, is represented by the Talmud as a son of the Roman soldier Panthera and Mary as his paramour. This defamation of Mary Mereschkowskij also reproduced



in his book giving reign to his fancy on the nativity of Jesus. The Talmud version of the birth of Jesus seems to be a perversion of the word: Parthenos, the Greek for virgin—indirectly affirming the truth of the gospel story.

Besides these "sources" Mereschkowskij draws on his own imagination as a poet and the fancies of men like Pierre Loti and Ernest Renan. Reference is had here especially to his description of the settings of the gospel, of the early life of Jesus (time of His youth) about which we know so little. Scientifically a warning must be raised against the affirmations of the author. For instance, he derives the symbol of the dove and the cross from Crete.

However, in conclusion, a word of acknowledgment and approval. The representatives of the Church and theology must be grateful to the author for having told them some serious truths having a foundation to them and calling for earnest reflection. New Testament criticism and investigation especially have the duty of examining constructive works of faith in painful labor. Even the modern student of the Bible as far as he is a "natural man" perceives nothing of the Spirit of God.

To be sure Mereschkowskij did not acquire his own understanding of the Scriptures aside from the Church and theology. Much rather does he reveal how deeply he is entangled in the mysteries of his own orthodox church, mysteries not understood and phantastically interpreted. This is evidenced by his conception of baptism, the deity of Christ, of the sacrificial blood of Christ and of the devil. His Russian soul shows her innate fervency and devotion. Mereschkowskij maintains that the believer must be a leper before God, and that the saints are farther away from God than sinners.

We hear in his book the pulsebeat of a deeply stirred soul; it is an outcry of profound seriousness in view of world unbelief. But alas he did not succeed in erecting a new edifice of faith in Jesus, the "Unknown." Neither will this be accomplished by the second volume which he announces on the Life, Death and Resurrection of Jesus. The angel with the eternal gospel is also for our generation the gospel in the form which the apostles have transmitted to the world for all ages.

Rochester, New York

## Two Natures in Jesus the Christ

HOYT F. HILL, D.D.

"To think of two natures coexisting in one and the same Person has become intellectually impossible for us." (Page 165f, *Behold the Man*, Friedrich Rittelmeyer, The Macmillan Co., N. Y., 1930.)

**D**R. RITTELMAYER does not tell us why it has suddenly become "impossible" to think what the church has actually thought and taught for centuries. He says "for us" and so we infer that he does not include the rest of us. He suggests, at least, that what is "intellectually impossible" for him and a few others may still be grasped by thinkers as in the past.

But why has it "become intellectually impossible" for any thinker to accept the doctrine of two natures in one self? Was ever a human being born in whom at least two natures had not united? Every human being is created by a process that gathers from the mother mind and matter and organizes it around a center furnished by the father.

Is it not true that human nature is kindred to God's nature? Are we not His "offspring" (Acts 17:29)? Are we not created in His image? When did it become "intellectually impossible" for one's offspring to be thought of as having the nature of his parent? Nothing less than sin causes anyone to doubt his kinship to Deity. It comes with poor grace for those who prate about "divinity in us all" to stumble, "intellectually," over the two nature doctrine. By their primary thesis the human and the divine natures are kindred.

Who doubts that Mary was the mother of Jesus Christ? Then we naturally expect to find in him the human nature. Because the instance is unique, can we deny to Deity either the power or the disposition to furnish a center around which a divine-human Person might result?

Certainly Deity had the power to do this thing. Since we can see no other way to bring salvation to a lost race and inasmuch as the learned and reverent Doctor who finds it "intellectually impossible" and many others with him are loud in proclaiming God's wondrous love for man it would appear that God might have the disposition to do this thing for man, if He could.

Why should it be thought a thing incredible for Deity to exist as more than one complete self? There is no reason in logic,

philosophy or revelation why we should not recognize God, Deity, as existing in several selves. Three have been revealed; at least that is the accepted faith of the Christian church during the centuries. One of these complete selves might then become the center around which, as in the creation of any human being, mind and matter might be organized.

And that is just what the Bible record of the incarnation seems to assume. And no other than the Bible method seems naturally to account for the wondrous self that actually appeared in time upon the earth. This was Jesus, the Christ. The evidence that two natures—the human and the divine—were in full and constant play in Him is abundant in the Gospel records.

*Syracuse, N. Y.*

## All Bible Graded Lessons

CLARENCE H. BENSON

THERE never has been a time in the history of the Church when it was more necessary for its ministers and teachers to give attention to the curriculum of its Sunday school than today. A "new" curriculum is now finding its way into the Sunday school of influential Protestant denominations, which is notable for the absence of Bible. According to Walter Scott Athearn, "This ethical cultural curriculum cannot be distinguished from the humanism of Comte or Adler. . . . If humanism captures the children of State and Church there are dark days ahead for the Christian Church and for the modern world."

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## Reviews of Recent Books

**The Minister and His Opportunity.** By Frederick A. Agar. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. \$1.00.

Never was there a time, according to our author, when the minister had greater opportunities for effective service for Christ and His Church than he has today. Never, either, have his tasks been more complex and difficult. There is a good deal of criticism of ministers and the church in the book, some of it quite poignant, but no doubt most, if not all, of it is deserved. At any rate it is good for the preacher who is in earnest to have ministerial faults pointed out so that he may avoid them. Mr. Agar offers many valuable suggestions. He stands firmly for the preaching of the gospel. The minister should be a diligent student of the Word of God, and then should know how to apply it to the needs of his people and community. He should be helpful to those in sorrow and spiritual distress, but should not allow himself to be imposed upon! He is not meant to be used as the "lackey-boy" of exacting and unreasonable people.

**The Golden Censer.** By Donald W. Conrad. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. \$1.00.

Any book that cultivates and deepens the prayer life is worth while. Mr. Conrad has here given us a book of that kind. Its subtitle is "Prayers for All Occasions." The author believes that prayers written and read in the right spirit are just as devotional and just as acceptable to God as are extemporized prayers. He also suggests that, in addressing God, we should be just as careful about our language as when we converse with our fellowmen. Who would want to challenge such a statement? All but three or four of the prayers in this book are original with the author. However, he has read and studied many of the great historic prayers of the Christian Church, and has imbibed their devout spirit, although he has not copied any of them. Such a book will be valuable to the minister, because it will help him to improve his prayers on the many occasions which call for appropriate prayer. It may well be used for family devotion, for many people find it difficult to extemporize prayers day after day. These prayers are solemn and devout; there is here no undue familiarity with the

Almighty. Practically all of them are made in the name of our Lord Jesus Christ, whose messiahship and atoning sacrifice for sin are everywhere acknowledged.

**God and the Cosmos: A Critical Analysis of Atheism.** By Prof. Theodore Graebner. William B. Eerdmans Publishing Co., Grand Rapids, Mich. \$3.00.

To the scientific mind, a well documented treatise is a rare delight. It gives him confidence in both the honesty and the thoroughness of the author. Well, we have just such a book in the one now before us. We wonder how many scientists, from Buffon, Lamarck and Darwin down to the most outstanding living men are quoted, with title, page, etc., all given. What a wide range of reading and study is shown by this long and carefully selected list! In footnotes and in the text itself careful reference is made to scores of leading scientists. It will not avail for the scoffer to say of Professor Graebner, "He is no scientist." In one of his previous books he informs that he has been a careful and enthusiastic student of science since his youth. He is also a profound master of philosophy, being the Professor of Philosophy in Concordia Lutheran Seminary, St. Louis, Mo. What are the gist and purpose of this erudite volume? The author states them himself in the opening sentence of his Foreword; it is intended as a treatise "in support of belief in a God, the existence of the soul, and creation as distinguished from evolution." While the author admits that he is a theologian, he declares that his book is not a work on theology. It is "based on a reasonable investigation into the present-day value of certain scientific dogmas." Again: "In its most modern attitude the author upholds and applauds science." This shows that he is a friend, not an enemy, of true science.

In the first section of his work the author deals with atheism. He describes the present-day propaganda of atheism on the streets and in the schools, quoting directly from its advocates, so that the reader may know just what the situation and peril are. Then he shows, by invincible arguments and by many citations from leading scientists, that the universe cannot be adequately accounted for save on the postulate of a personal Creator and Preserver. That means a personal God.

Next the author deals with the materialistic monism of the day. His technical analysis of matter leads him to the theistic world-view. His chapter on life proves that biogenesis (life only from antecedent life), over against spontaneous generation, holds the field today among the biologists of the first rank, naming Wilson, Woodruff, Vernon Kellogg, and many others. In his chapter on mind he valiantly demolishes behaviorism and all forms of monism and upholds dualistic psychology, with its necessary postulate of interaction. The section on evolutionism is an extended one and is a masterpiece. He critically examines every phase of the theory—the many diverse opinions among scientists regarding the theory, citing about twenty; then atheistic and theistic evolution; the doctrine of fixity of species; the barrier of heredity; the witness of paleontology; man's supposed ascent from the brute; the blood-test theory; the recapitulation conception; the so-called "fossil men." He cites Berg's *Nomogenesis* and Austin Clark's *Zoogenesis*. He makes reference to all the works on evolution that have been mentioned in this magazine during all the years, and knows of many more.

Professor Graebner's monumental work (352 large pages) is deserving of even more praise than we are giving it in this review. It is timely—just the kind of a scientific and philosophical work that is needed today to stem the tide of atheistic propaganda and to uphold in a cogent way the theistic world-view. The materialistic philosophy is here shown to be utterly inadequate to explain any of the phenomena of this diversified universe. Christian theism alone can explain them in a way that is satisfying to the intellect and reason. Professor Graebner has done yeoman service for the world in producing this work, and his publishers are to be felicitated for having had the good judgment to put their imprint upon its title-page. Now, will the people who need it most have the open-mindedness to read and digest it? We hope so.

**Richard W. Oliver: A Challenge to American Youth.** By Lillie E. Oliver. Challenge Publishing Co., North Station, Providence, R. I. \$1.

The story of Richard W. Oliver's brief but consecrated life is told in a simple and touching way by his mother in this book. It is indeed a challenge to American youth. If the example of this young Christian were followed by the young people of our land, sure-

ly the prospects for the preservation of our free institutions and the advancement of God's kingdom would be far better than they are. His faith was of the strong evangelical kind which, first of all, accepts Christ as Saviour, then trusts implicitly in His preserving grace, in the guidance of the Holy Spirit, and in the protecting care of divine providence. His gifts of music and public address were rare, so that in both ways he won many people to Christ and to a fully consecrated life. He was especially successful in his work with the young. Associated with many well-known people of evangelistic fervor, he had many opportunities to use his rare gifts of Christian persuasion with the unsaved. His father and mother were devoted and talented persons, and aided him greatly in his work. His beautiful life was suddenly cut short at the age of thirty. But he did not live in vain. "His works do follow him." "He, being dead, yet speaketh."

**Big Bug.** By Paul Rader. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. \$2.00.

When did Paul Rader master the art of story telling? And he seems to have successfully mastered its technique, as if he were an old and practiced hand at it. And more than that, he has gotten hold of a new and unique conception. It is somewhat surprising to note that an intensely earnest evangelistic preacher should be so familiar with the moving-picture business, and should be able to work it so deftly and effectively into his plot; but he has succeeded, and teaches a tremendous lesson through it to his readers. The character of that beautiful woman, Ann Dow, is powerfully portrayed. How she wins your admiration; then she repels you by her sheer obstinacy and selfish ambition and opposition to Christian teaching and ideals. Chandler Dorr is the real hero of the story, because he is every whit a Christian man, strong, sterling, noble, capable of sacrificing everything for the sake of Christ and the cause of human welfare. The romance in the story is skillfully handled—except that the end is rather disappointing. The dénouement, which the reader is anxiously looking and hoping for throughout the story, is left too much, we think, to the imagination. In a good, exciting story, as this one is, we would like to see "poetic justice" have the right-of-way in the *finale*. No doubt it is meant to have in this engaging story—but you have to imagine it.



**Father and Son.** By John A. M. Ziegler, Ph.D., D.D. Address the Author, 2819 E. Calif. St., Huntington Park, California. \$2.00.

What a pleasure it is to read a book that is written in so lucid and simple a style that it almost reads itself! The book before us is one of that kind. The simplicity of the style does not mean that the book is lacking in scholarship, for Dr. Ziegler knows his theology and church history. The book is divided into three parts. The first is a biography of his saintly and sainted father, Rev. and Prof. Henry Ziegler, D.D., who served the Lutheran Church so well as pastor of several churches and as professor of theology in one of the leading seminaries of that denomination. In this part of his work the author acquits himself well, and tells the story of his father's life in a most interesting way. Then, in the second part, he becomes autobiographical, and recites the chief events of his own varied life. As he depicts his father's and his own experiences, he throws light on much of the early history of the Lutheran Church in America, especially of the former General Synod and General Council. The last section of his work is historical. It tells a most engaging story of great debates in the church, and how many problems were solved by intelligent discussion. In it all Dr. Ziegler shows a fair and kindly spirit. His book is of rare interest to Lutherans, and non-Lutherans who have the historical spirit.

### Additional Literary Notes

It is with genuine pleasure that we call attention to a pamphlet bearing the title, *Three Essays on Luther*, by Professor Paul Harold Heisey, Ph.D., who occupies the chair of Religious Education in Wittenberg College, and is also a stated lecturer in Hamma Divinity School. The first essay is entitled "Read Luther." It is a plea for reading the writings of Luther first hand in order that the real spirit and principles of the Protestant Reformation may be understood. Luther was a voluminous writer. Says Dr. Heisey: "Luther has left us a heritage of over one hundred large volumes, which are accessible in at least eight editions, including an incomplete English edition. The writings of Luther have been appearing in increasing numbers. The sixteenth century brought forth two editions, the seventeenth one edition, the eighteenth two editions, the nineteenth three editions. There is evidently no decline in the interest in Luther."

Dr. Heisey thinks that many people are not as well acquainted with Luther's writings as they ought to be. "We must go back to Luther for our first steps in the return of the evangelical church and its teachings," he observes. He thinks that students in our theological seminaries ought to pursue a course of reading Luther while they are preparing for the ministry.

The second essay carries the title, "Luther, the Mystic." This is a valuable piece of writing. Luther was a true Biblical mystic—that is, he had a real spiritual experience of God in his soul through faith in Christ. Dr. Heisey here makes a valuable and true distinction, saying:

"Luther's mysticism did not lead him into extremes; in fact, he had difficulties with the fanatics and extreme mystics. He did not exalt feeling at the expense of reason and the will. His busy life is an evidence that his mysticism did not lead him into inactive contemplation. Rather, was it the mainspring of all his activities and reformatory efforts."

In his third and last essay Dr. Heisey deals with "Augustine and Luther." He finds many parallelisms between these two men, with some marked contrasts. We have here one of the finest and most discerning pieces of comparative analysis that we have ever seen. That there were, amid the general harmony and balance, also contradictions in their characters and conduct is clearly shown. Thus, while our author gives to each reformer, Augustine and Luther, his due meed of praise, he does not make idols of them.

Now, our advice to the reader is, just send 25 cents in stamps or coin to Wittenberg College Book Store, Springfield, Ohio, and get and read this interesting and valuable brochure.

A copy of a new magazine, *The Sacred Musician*, has reached us, and we are glad to commend it to our readers. It is published and edited by Prof. Robert Harkness, world-renowned as a pianist and composer. It is devoted especially to the needs of the church pianist, soloist and choir leader. In examining its contents, we find that it is made up of choice and appropriate reading matter for people of musical tastes and a number of musical compositions by Mr. Harkness. It is published monthly. Price for the year \$2.00; single copy 35 cents. Address Harkness Music Company, Rialto Building, P.O. Box 204, South Pasadena, Calif.

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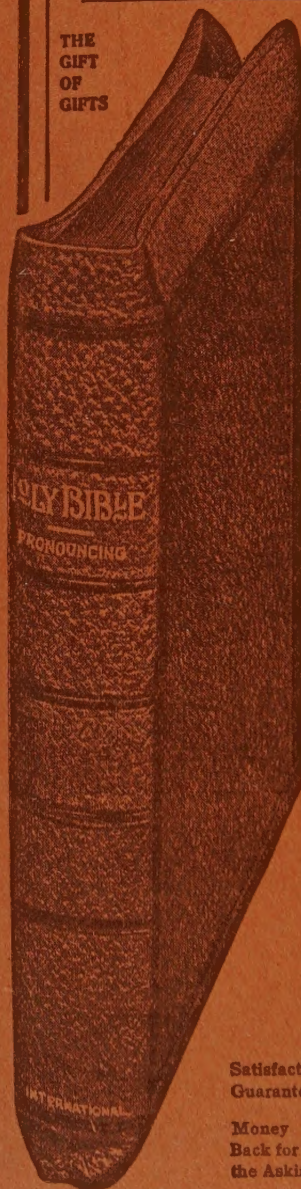
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14 And the name of the third river is Hid'de-kél: that is it which goeth toward the east of As-syr'i-a. And the fourth river is Eû-phrà'tès.

15 And the LORD God took the man, and put him into the garden of E'dén to dress it and to keep it.

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